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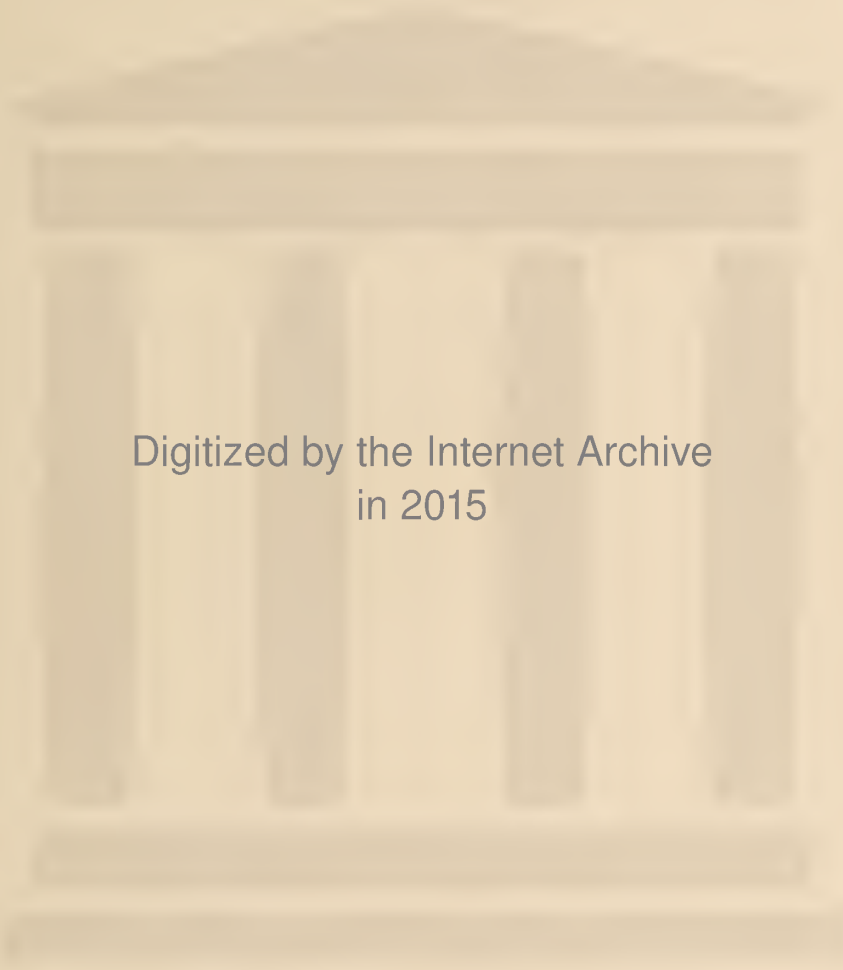
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FUEL FOR MISSIONARY FIRES

1. C. T. Wang, the Christian president of the Church senate, states that the two points which mission schools need to emphasize are scholarship in the Chinese language and industrial education. (See page 572.)

2. One of Carranza's ministers accepted a Bible given by a missionary and exprest his appreciation especially because of its convenient pocket size. (See page 583.)

3. It is the custom of the Kru natives to dedicate their farms at rice-cutting time with human sacrifice. The "devil doctor" makes a medicine from the blood which is supposed to guarantee large crops. (See page 598.)

4. The greatest peril in war is not from shrapnel or mines; it is not from lack of food or sanitation; it is from the moral and spiritual degeneration of the soldiers. This peril is being met most successfully by Christian workers. (See page 620.)

5. Christianity is proving its power by transforming the outcasts of India. This is also a powerful argument to the upper classes. (See page 594.)

6. A city-wide Christian social service program is one among many valuable activities carried on under Princeton University auspices by the Young Men's Christian Association of Peking. (See page 609.)

7. In Paotingfu, where fifteen American missionaries and many Chinese Christians were killed by the Boxers sixteen years ago, 700 students in the military college recently asked for Bibles. These were presented by a Chinese business man. (See page 565.)

8. Eleven thousand children in Hawaii are being educated in Japanese, as well as American schools, and are thus receiving conflicting conceptions of God, home, and the family. (See page 563.)

9. Over five hundred Mohammedan students in Cairo recently accepted invitations to a stereopticon lecture given by Rev. Stephen Trowbridge on the life of Christ. (See page 633.)

10. Tho no battle was fought between Christians and Moslems in Persia, one-fifth of the Christian population of Urumia district perished in five months. The missionaries saved thousands from death—both Christians and Moslems. (See page 586.)

The Hon. C. T. Wang, vice-president of the Senate in China, resigned that office when President Yuan Shih Kai turned toward the monarchy, and became General Secretary of the Young Men's Christian Association of China. Mr. Wang had held a very important position during the revolution, and was one of the framers of the Republic's constitution. He was called to take a place in the Cabinet of the new Republic, but during all this time he retained his relation to the Young Men's Christian Association. Mr. Wang has declined various political positions, and has refused large salaries, but when President Li requested him to reorganize the Senate after Yuan's death, he felt it to be a duty he owed to his country. it augurs well for the cause of Christ in China to have him assume this responsihle position. He will probably be one of the leading forces in China.

THE

MISSIONARY REVIEW

OF THE WORLD

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Old Series

AUGUST, 1916

Vol. XXIX. No. 8
New Series

SIGNS OF THE TIMES

SPIRITUAL ENGINEERS IN EUROPE

THE work of the Y. M. C. A. among the soldiers in Europe involves the sending of men, whom John R. Mott calls "spiritual engineers" into the prison camps, hospitals and battlefields. These workers may be the means of a reformation and regeneration in many European countries—if their work is spiritual as well as social. They write letters for the men, who can not see or can not sit up, to their families and friends, who do not perhaps even know where they are or whether they are living or not. These friendly ministries will never be forgotten.

Now the door is open in Austria-Hungary and in Italy. Two million Bibles have been sent out through the Bible Society of Scotland, nearly as many through the American Society, and three and a half million through the British and Foreign Bible Society. There has never been anything like it in the distribution of the Scriptures. One prison camp has 50,000 Russian prisoners shut up till the war shall end; only about one in fifteen are given work to do; all their time on their hands—nothing to do! Austria, Germany and Russia have given full permission to work in prison camps. So now, in every country except Turkey, America has the opportunity of ministering to these five million six hundred thousand military prisoners—and no other country can have that opportunity.

The method of work is to build a simple hut in each camp, with room for lectures, entertainments, religious services, five or six hundred books in different languages, a room for writing, one for the orchestra. One of the doctors said the orchestra was

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

the best thing to ward off insanity. It is like going from darkness to day to go from a camp without music to one that has it.

The next step is to organize societies to work among the thousands, to take a census, ask the men what they want to study. In each camp where the "huts" have been established there are from 1,700 to 3,000 who are studying arts, science, politics and trades. The men who want to study are taught by college graduates, educated men, so that not a dollar need be spent for teachers or secretaries, and all are put to work. It is changing prison life from a process of physical, mental and moral deterioration into one of character-building, increase of efficiency, and service to one's fellow men, and wide evangelism.

It is the function of Christians to proclaim the coming dawn; that is, that the good will conquer the ill; that love will vanquish hate; that Christ can make nations, as well as individuals, strongest where now they are weakest; that where sin did abound Christ shall more abound.

"How incongruous it would be," says Dr. John R. Mott, who is now again in Europe, "at a moment when whole nations are stretched on a Calvary Cross, for any Christian to continue to lead a selfish life or a life of ease! Rather may we place ourselves afresh at the disposition of Christ, henceforth to do His will and not our own, cost what it may."

CHANGES IN CHINESE ISLAM

IMPORTANT changes are taking place in the spirit of the Chinese Mohammedans. "The leaders of the Mohammedans in Peking," writes E. W. Thwing, "are now waking up to the need of progress and change. They have started an Educational Bureau and Progressive Society here and are publishing new books and discussing the questions between Christianity and Islam. They publish a magazine in Arabic and Chinese.

"The spirit of conservatism is changing and Chinese Moslems are beginning to feel that they must investigate. Their sacred book the Koran (Chinese 'Heavenly Classic') has been more than a thousand years in China, and has been intoned by their priests in Arabic in all parts of the land. But never would they translate this sacred book into common Chinese. Now, however, things have changed. The Chinese are planning to translate the Koran and have recently translated and published the first chapter into Chinese. Some of the leaders told me that they wished to come into more friendly touch with other faiths and they have read tracts about the Bible. One Chinese Moslem said 'Foreigners have translated the Koran into English, German, French and other languages. Must we say there are no Chinese to do it? It must be done.' It will be an interesting work."

Christians should aim to lead these Moslem inquirers to study the law and the Gospel, which are confirmed by their prophet. Some terms used in the Chinese translation of the Bible are offensive or not clear to them, so that it would be well for the Bible Societies to issue a special edition of the Gospels for the Chinese Moslems. Now is a time of great opportunity to bring to them the Gospel of Salvation.

THE NEW CRISIS IN HAWAII

THE Hawaiian Islands, long ago, ceased to be a foreign mission field. So well did the early missionaries do their work that the islands are now called Christian. A new problem has, however, entered in the large influx of Asiatics and the next ten or fifteen years will determine whether these people will become Christians or will themselves be a menace to the Christian institutions and ideals. Within ten years, many thousands of Hawaiian-born Asiatics will have reached their majority and exercise the full rights of American citizenship. If these Asiatic-Americans drift into irreligious living, the social and moral dangers of the Islands will be greatly increased.

There are 12,206 Japanese, Korean and Filipino children in the public schools and 2,471 in private schools in the Hawaiian territory. The public schools are giving them an English education, but 11,000 are in Japanese public schools and are getting an Oriental education with their American education. For the most part, these children attend the Japanese Buddhist school each day before and after their attendance in the public school. The Oriental parents in Hawaii see that their children passing through the public school, are likely to become Americans. As a result, 11,000 children are being taught in two fundamentally different ideals of life, two conceptions of God, home, and of the family. The problem of the Hawaiian-born Oriental is exceedingly complicated. Nothing short of the message of the Christian missionary is equal to the transforming of the heart and life of these people into genuine American citizens.

THE TURKS AND AMERICAN MISSIONS

IT seems inconceivable that the Turkish Government, after reaping the benefits of one hundred years of unselfish service on the part of American missionaries, should now seek to destroy their work or seize the property which represents such a large amount of American money. Letters from Turkey, however, show that such is the case. The government is seeking to expel the missionaries from the interior. They have already driven out those who remained at their post in Marsovan, Sivas and Caesarea, and have seized mission property. This is only a slight token of what might be expected if the United States should break off diplomatic relations with Germany and Turkey.

President George E. White of Anatolia College has been in Turkey since 1890, and is at the head of a growing institution with 400 students. President White writes: "On May 10 our gateman brought word that the city governor had come to call. I found not only the governor but the commandant of gendarmes, the colonel and the chief of police. The governor stated at once that he had called to requisition our buildings whether used for hospital, school or residential purposes, and to send us Americans to Constantinople; this under orders of the general commanding the third army, and owing to strained relations between Germany and the United States.

"Before my associates could come together, the governor had sealed our safe and was proceeding to seize the college buildings. We requested an opportunity to communicate with

our Embassy, but he rejected it, and said that the Embassy was closed; that relations were strained to-day; would be broken off to-morrow; and the next day there would be war.

"The hospital where over 500 Turkish soldiers have been treated gratis under Red Cross auspices, with its furniture, instruments, drugs and supplies, was occupied from that hour. Many officials bore themselves in a friendly personal manner and many individuals of the city as they succeeded in reaching us offered cordial sympathy or suggestions for action.

"On Sunday forenoon, May 14, the commandant brought the final word that while relations between Germany and America were understood to have improved, still, as this region was reckoned to be in the zone of war, all foreigners were to be excluded. The Governor made clear that Americans must leave the war zone and go to Constantinople; and that all our buildings and premises would be requisitioned for the purpose of a military hospital.

The Turkish Government is also taking steps to undermine and counteract the Christian character and teachings of such famous institutions as Robert College, Constantinople College for Women, and Syrian Protestant College at Beirut. It is earnestly hoped, however, that the negotiations conducted through the American Government and boards of trustees will lead to a friendly settlement and the continuance of the work at the close of the war. In case the Turkish Government should be weakened physically as a result of the conflict, we believe that the Turkish people will be resurrected into newness of spiritual life.

THE REVOLT IN ARABIA

WHAT may be the result of the present revolt against Turkey in Arabia none can forsee. It is another sign of the political disintegration of Islam. The spiritual center of Islam is the place of the prophet's nativity and truimph in Arabia — the Moslem pilgrimage cities, Mecca and Medina.

When at the outbreak of the great world conflict the Sultan and the Turkish Sheik-ul-Islam, proclaimed a holy war against the "infidel," they failed to reckon with this Arabian dislike for a Turkish overlordship and also with the British prestige in the more fertile regions of the great Arabian peninsula. The Shereef of Mecca, custodian of the prophet's tomb, himself a descendant of the prophet's family, raised three armies, which he committed to the leadership of his three sons. A Turkish garrison still holds Medina, but the Hejaz railroad has been destroyed, cutting off reenforcements, and the Arabian forces are menacing the flank of the Turkish-German army, whose destination was Egypt.

Civilization as interpreted by the English is a boon when it carries not only material prosperity but freedom of faith. As the Arabs of Arabia are generally in friendly relations with Great Britain or under its potical control; the Moslems of India are fighting in Europe under the British banners, and the Algerian Moslems are fighting valiantly for France, this Arabian revolt splits the Moslem world into two warring halves, with the pilgrimage cities and holy places already, or soon to be in possession of Moslems affiliated with the allied powers. The

partitioning of Islam and the uprising of the Arabian may help to seal the fate of the eastern campaigns. Bagdad, Jerusalem and Damascus are old seats of Arabian power and the pressure of revolt may help to seal the fate of Turkish armies fighting in the Caucasus and on the shores of the Aegean and the Black Seas.

The British promise to respect the shrines of Islam has had the effect of allaying the fears of Moslems, and the revolt in Arabia may mean the ultimate control of the peninsula by civilized powers.

MARKED CHANGES IN CHINA

SIXTEEN years ago, in 1900, the Boxers killed fifteen American missionaries in Paotingfu, China, and thought that they had destroyed the "foreign" religion. To-day in the same city Christianity is a hundredfold more in evidence than ever before. On "East Street" is a sign which reads "Gospel Hall, Preaching Every Night, Free Reading Room." Here business men, young military students in uniform, stolid looking soldiers from the barracks, students —also in uniform—from the government schools, ricksha coolies, and now and then a dignified teacher of the old days walking slowly and stiffly along, jostle each other around this sign from morning till night.

This Gospel Hall is conducted by the American Board Mission and is continually so crowded that the reading room has had to be closed on Sundays because the authorities were afraid of the crowds who gather on that day. Students from the military academy come in large numbers to the gospel meetings, and a wealthy Chinese business man has been giving Bibles to those who desired them. Recently the military students sent to the American Board's worker a list of 700 names of those who wanted Bibles, and the questions the students ask of the missionaries show a genuine earnestness and determination to know what is at the bottom of the Christians' faith. Thus China—the unchanging—continues to change and the great need is not quantity but quality in Christians.

MASS MOVEMENT IN CENTRAL AMERICA

THE mass movements and political and intellectual upheavals in India, China, Persia, Egypt and elsewhere show clearly that we cannot tell what a day may bring forth in missionary work. Great transformations may be wrought suddenly. In Uganda and in all the surrounding country there have recently been many new evidences that the Spirit of God is moving among the people. A writer in the *Uganda News* says: "The personality of a chief, the example of a neighboring tribe, the general desire to rise out of a state of savagery and ignorance, combine to draw men by the thousand into the visible Church, notwithstanding every check and test that can be applied. Thus, in the Mbale district, where the number under instruction in 1909 was some 300, there are now, it is estimated, no fewer than 10,000 reading. In Kavirondo, where the work among the Luo tribe began in 1905 with four heathen boys, the number of 'readers,' or people under instruction, is now upward of 8,000. The little church in Ankole, which in 1903 numbered twenty-eight members, now has 2,918 baptized

members, many of whom are communicants. A congregation of 3,000 at Ng'ora on a recent occasion, drawn together at a day's notice from the immediate neighborhood, and all of them 'readers,' testifies to a similar movement among the Teso people to the northeast of Buganda. And still the movement, with all its encouragement and with all its dangers, goes forward, and each year gathers fresh force."

There is danger in great popular movements in favor of Christianity. The deep spiritual work in individuals is more to be desired than widespread but shallow mass movements.

CHURCH UNION FOR CANADA

WE have followed from time to time the movement toward Church union in Canada. The Methodist and Congregational churches have voted for union, and the Presbyterian General Assembly of Canada, by a vote of 404 to 89, has taken the final action needed to commit the Presbyterian body to the plan of one, "The United Church of Canada."

The deciding factor in the mind of the Assembly was the consideration of the future development of the newer districts of Canada. The men of western Canada and those of New Ontario were one in their appeal for union. "We need it. It is vital to us," they said.

The opinions of the returning soldiers were also kept in mind, and they were believed to be almost unanimously in favor of union.

The Presbyterian and Methodist churches—about equal in number and strength—are by far the two largest Protestant churches in Canada. The united churches should be an immense power for evangelization and national righteousness. The union will take place as soon as possible after the close of the war.

The negotiations for union have been going on for twelve years. The Presbyterians have been the last to commit themselves to the union. There has been a not large, but persistent minority, which may still hold out and possibly decline to enter the united church. But the Presbyterian church is now definitely committed to this Christian enterprise.

A REVIVAL IN UTAH

UTAH has long been considered the un-American state of the Union and one of the most difficult fields for Christian work. Mormons are almost as difficult to convert as Jews or Mohammedans. Recently, however, the church members of the city of Ogden have proved that a spiritual awakening is as possible there as anywhere else. The Ministerial Association, backed by a committee of laymen representing the Christian business and professional men of the community, extended an invitation to an evangelist, the Rev. Henry Ostrom, to hold revival services in March. The committee took the responsibility for the details connected with the meetings and, for a month, the churches united in special union prayer-meetings. There was a class of about seventy-five that met following these meetings for special instructions in personal work. There were also many group prayer-meetings in houses in different parts of the city. There were large numbers of people all over the country that were enlisted in prayer by letter. At one meeting sixty-five young people declared themselves willing to become missionaries.

COMING EVENTS

AUGUST

July 28th to Aug. 6th—Miss. Education Movement Conf., Lake Geneva, Wis.
July 28th to Aug. 6th—Bible Conference, Montrose, Pa.
1st to 6th—Okoboji Summer School of Missions, Arnolds Park, Iowa.
1st to 11th—Y. W. C. A. Student Summer Conference, Asilomar, Cal.
4th—The 75th anniversary of the birth of James Chalmers, 1841.
4th to 14th—Christian and Missionary Alliance Conf., Old Orchard, Me.
4th to 20th—General Christian Workers' Conference, Northfield, Mass.
5th to 12th—Reformed Church Missionary Conference, Mt. Gretna, Pa.
6th to 20th—Inter'l Fed. Christian Workers' Conv., Siloam Springs, Ark.
7th to 14th—Reformed Church Missionary Conference, Collegeville, Pa.
11th to 20th—Christian and Missionary Alliance Conf., Lancaster, Pa.
12th to 18th—Woman's Summer Sch. of Home Missions, Chautauqua, N. Y.
14th to 19th—Gospel Mission Workers' Conference, Stony Brook, N. Y.
14th to 21st—Reformed Church Missionary Conference, Collegeville, Pa.
15th to 17th—Christian Workers' League Conference, Winona Lake, Ind.
15th to 20th—Reformed Church Missionay Conference, Palisades, Iowa.
18th to 27th—Christian and Missionary Alliance Conf., Cleveland, O.
19th to 27th—Reformed Church Missionary Conference, Plymouth, Wis.
20th to 27th—Woman's Summer School of Foreign Miss., Chautauqua, N. Y.
20th to 27th—Ministers' and Christian Workers' Conf., Chautauqua, N. Y.
22d to Sept. 1st—Y. W. C. A. Student Summer Conf., Lake Geneva, Wis.
22d to Sept. 1st—Y. W. C. A. Student Summer Conf., Estes Park, Colo.
23d to 25th—Conference of Evangelists, Winona Lake, Ind.
30th to Sept. 3d—Reformed Church Missionary Conf., Indianapolis, Ind.

SEPTEMBER

2d—Anniversary of arrival of Whitman and Spaulding, at Walla Walla, 1836.
6th to 11th—National Baptist Convention, Savannah, Ga.
30th—Anniversary of ordination of Robert Moffat and John Williams, 1816.

OCTOBER

13th to 18th—Foreign Christian Missionary Society Conv., Des Moines, Ia.
17th to 20th—American Missionary Association Conf., Minneapolis, Minn.
18th—The 100th anniversary sailing of Robert Moffat for Africa, 1816.
26th—The 190th anniversary of birth of Christian Frederick Schwartz, 1726.
28th—The 25th anniversary of death of Madame Coillard, 1891.

DR. WU TING FANG AND THE HON. LONG SHAO YI, WHO IN 1911 NEGOTIATED THE PEACE WHICH MADE CHINA A REPUBLIC

The New Conditions in China

BY C. T. WANG, SHANGHAI, CHINA

Wang Cheng-Ting (C. T. Wang) studied in the Peiyang University, 1895 to 1900, and was later a teacher in the Anglo-Chinese College in Tientsin and headmaster at the Changsha High School. He became secretary of the Y. M. C. A. at Tokio and afterward studied law for three years in America. He became General (now President) Li Yuan-hung's Chief of Diplomatic affairs at Wuchang, and Vice Minister of Commerce and Industry in the first Republican Cabinet. He was vice-speaker of the first senate of the Republic. Recently he was elected one of the national secretaries of the Young Men's Christian Association of China, but has since resigned at the request of President Li in order that he may reorganize the National Senate. He will probably be elected speaker. (See frontispiece for portrait.) —EDITOR.

THE outstanding problem before the nation today is undoubtedly the political situation. The Monarchists raised their voices last winter to advocate a return to the monarchy as the only thing to save China, and the country was immediately thrown into confusion. The revolt spread in the southern and western provinces and the majority of the people tacitly gave their support to the Republicans. The protest gained so rapidly that even the Monarchists had to admit that they could not force such a system of government upon the Chinese people.

The sudden death of Yuan Shih Kai has apparently put an end to the thought of a monarchy for China, tho many people in the West have the idea that for China, where education has been so greatly neglected, the best thing would be a limited monarchy. They do not understand the real feelings of the Chinese people. From time immemorial our people have been under a democratic form of local government. Morse once said that China is a democracy with a monarchy superimposed upon it. He meant that at heart the Chinese people have always been democratic, altho the central government for two thousand years has had the appearance of a monarchy.

The form of government that is best suited to a country depends largely upon two factors: The characteristics of the people and the circumstances in which the country may find itself. In the first place, the Chinese are by nature a democratic people, as is freely acknowledged by all impartial Western observers.

The other factor in making China a republic appeared when the tottering Manchu régime was brought to an end by the revolution of 1911. The Manchus must go—was the verdict of the nation. No other royal house could be substituted. The leaders of 1911 had no other recourse but to convert China into a republic. To suddenly expand a local form of democratic government

into one for the whole nation, with a population of 400,000,000 and an area of 4,000,000 square miles, is recognized as too bold a step. A limited monarchy might have been more expedient, but such a plan is met at once with two unsurmountable difficulties. First, there is no royal house of the Chinese blood in existence. Each succeeding dynasty did its work so thoroughly as to preclude the existence of any living lineal descendant of the preceding royal house.

PRESIDENT LI YUAN HUNG

Li Yuan Hung is an earnest Republican and is popular with the army. He has spoken highly of Christian influence in China.

The second is a corollary to the first: Inasmuch as there is no royal house in existence, should the leaders be allowed to resort to the old practise of carrying on internecine warfare so as to establish a royal house by the survival of the fittest? Humanity would not countenance such foolhardy and unnecessary bloodshed. The leaders of 1911 in choosing the lesser of two evils decided to convert the old empire into a modern republic, but they were not unaware of the innumerable difficulties that must be faced.

The New Education

While, therefore, the central question before the nation to-day is that of politics, yet a large number of the educated people turn their attention to a still greater dynamic force, namely, that of education. The educated thinkers of China understand that the progress of a nation does not depend upon the form of government. There is little difference between England and the United States of America, and yet one is a monarchy and the other a republic. Or again, compare Mexico with the United States: Both are republics, but what a great difference between them! No nation can be wisely and properly ruled until the people have become enlightened. With an intelligent people, many of the present political evils will be rectified in natural course. As our veteran statesman Chang Chih Tung has said, the real hope of China lies in education. With that in view they have been making steady progress in the way of bringing education to the masses.

The Christian missions in China have made a real and lasting contribution to this educational work for the nation. The mission schools throughout the country have led the way and in many cases have been the cradle of the modern Chinese

DR. T. H. LEE
President of the Fu-tan College, Shanghai

CHANG POLING
President of Nankai Middle School, Tientsin

HON. WEN SHIH-TSEN
Commissioner of Foreign Affairs, Chekiang Province

DR. Y. L. TSUR
President of Tsing Hua College, the American Indemnity University in Peking

SOME CHRISTIAN MAKERS OF NEW CHINA

MODERN BASKET BALL AMONG THE STUDENTS OF TRUTH HALL, PEKING

educationalists. It is largely through the work of these institutions that modern education has been introduced into China. To-day, however, their facilities for education are too limited, for they can accommodate but a fraction of those who wish an education.

The mission schools have also produced students well known for their strength of character and high purpose in life. In all the political upheavals people have a good opportunity of watching the students that come into power. They find that those students who through their touch with the mission schools have embraced the real spirit of love and sacrifice of Jesus Christ are the ones that can best be trusted. Since the revolution of 1911 a large number of Christians have been appointed to important positions in the government as well as in educational institutions.

Weaknesses in Mission Schools

It would be well for the mission boards and missionaries to notice and correct certain weaknesses in their present system. First, the poor quality of Chinese scholarship and second, the lack of industrial education.

Most of the mission schools have either laid emphasis on a foreign language so that the schools are conducted in English with Chinese only as one of the subjects, or else no English is taught at all. The first has an advantage over the second in that, with a knowledge of a foreign language at their disposal, the students naturally have an advantage over those who can only receive the benefit of modern education through translated works.

The medium of instruction should be in the mother tongue of the students, but one foreign language, preferably English, should be taught

in the middle (high) schools, and one or two more foreign languages in the colleges. It is ridiculous to say that the nation must be taught a foreign language before it can secure the benefit of modern education.

Bishop H. J. Molony in his paper read before the East China Educational Association in Shanghai, sounded a timely note of warning on this point: "It is doubtless worth while for a few students in our universities (that is those conducted by the missions) to sacrifice even their own language in order to obtain efficiency in modern subjects, but *China is deeply attached to her magnificent language and will greatly blame us if we allow large numbers to grow up having acquired no taste for the beauties of Chinese,* because we let them hope that a little English would open the door to all knowledge, wealth and power." (*Italics* ours.)

With regard to industrial education, there are very many among the ranks of missionaries who do not realize the value of this form of education in meeting the needs of the nation. Most of them have the genuine conviction that what China needs to-day is spiritual enlightenment, and that they come here to China in order to propagate the teachings of Jesus Christ and not to be entangled with other material and worldly objects.

There is no question but that what China needs uppermost is Christ. But at the same time we should bear in mind that Christ Himself also looked after the physical welfare of the men and women with

A CATHOLIC INDUSTRIAL SCHOOL FOR THE BLIND, IN SHANGHAI

whom He lived. To enable Christianity to spread in China, we must first of all set the hearts of the Christians in China on fire that they may go out and spend themselves for their Master; but at the same time they must be provided with means that will enable them to bring the Gospel to their fellowmen.

No movement can be made indigenous unless two conditions are fulfilled. First, we must have men and women chosen of God who will surrender themselves as living sacrifices. Second, there must be means provided for them and for the work which they have undertaken. To meet only the spiritual needs without also providing for the physical needs is unpractical. That a man lives is due to the fact that the soul has a body for a house. The mission schools have therefore two functions to perform; one is to put before the student the life-giving, sin-purifying and soul-uplifting and energizing Jesus, and the other is to give him such training as to enable him to be a useful member in society.

The mission schools are beginning to lay emphasis on industrial education. This is an encouraging indication of the awakening of the missions to the importance of this action.

The Social Reforms

Another thing that encourages us is the social reform. The work done along this line has received warm praise from the world. The opium suppression is an outstanding example of the moral strength of the Chinese people. When they came to realize that opium is an evil and that it must be eradicated at any cost, they set their hearts upon doing it in the face of great opposition and at sacrifice of a great source of revenue. We even find that while non-Christian China is stretching every nerve to suppress this evil, one so-called Christian nation constitutes our real opponent.

Other social reforms have also been stimulated in recent years. Foot binding is rapidly decreasing. In fact the influence of natural feet is so great to-day that we often find that women with small feet will like to appear as having natural feet. Twenty years ago women with large feet would want to appear as having small ones.

There is also a great awakening on the importance of physical education. The Far Eastern Championship Games conducted in Shanghai in May, 1915, gave us a glimpse of the real interest that the people have now in matters of physical culture. Two or three decades ago it would have been considered as beneath their dignity for students to take off their long gowns and indulge in a game of football or tennis. Nowadays sons of well-known families take as keen an interest in athletics as do young men of other countries.

The Gibraltar of China

The most wonderful development in the last decade, I believe, is the breaking down of the so-called "Gibraltar of China," namely, the winning over of the educated Chinese by the Christian forces. Before 1900 the whole church of China could not claim among its members any prominent official or scholar. The rank and file of the Christian body belonged to the humble and

ignorant classes. The missions, of course, have done good work in giving education to the poor, but they could not get the ears of the *literati*. Comparing that with the present, we can hardly believe ourselves. Only last year Mr. C. C. Nieh, a grandson of the well-known Marquis Tseng Kuo-fan, was baptized with his mother and wife. Officials now holding prominent positions in the country, such as the Vice-Minister of Agriculture and Industry, the Commissioner of Foreign Affairs in Hangchow and the Salt Commissioner in Fukien, have become Christians within the last year or two. That they come out definitely for Christ shows the place where Christianity has made its influence felt. From this time on the Church will find its footing among the *literati*.

As China advances along these different lines the position of the missionary must be shifted somewhat. Hitherto he has been the pioneer. He has had to do practically every form of Christian work by himself. Now with the number of Chinese Christians growing and with their standing educationally, socially and spiritually being constantly raised, the place of the missionary will be more and more that of adviser, counselor and teacher. We need the help of the missionaries as much as ever; we need men from the West who have experience in mission problems, who can counsel and inspire the native Christians and who can in a quiet way mold the character of the Chinese workers and help devise plans for the greater advancement of the Church in China.

A PROCESSION IN CANTON IN CELEBRATION OF THE SUPPRESSION OF GAMBLING

The Forces That Win*

BY ROBERT E. SPEER, D.D., NEW YORK

CHRISTIANITY is facing afresh to-day the same perilous temptation to which she has succumbed more than once in her history—a temptation which our Lord faced, and over which He triumphed in the wilderness. It is the temptation to achieve a nominal sovereignty over life at the price of the surrender of her absolute moral judgments, and an abatement of her supernatural claims. The world is ready to recognize Christianity, provided Christianity is willing to be something else than itself.

This temptation does not lie only on the outer fringes of Christianity, nor does it speak only to its compromised tendencies; it is temptation that is very near to us, and that we face every day as we go forward in this missionary undertaking: The temptation to think of our resources on a humanized basis, to leave out as much of the supernatural as we can. We do not fail to think of the dormant spiritual capacities, the buried and latent energies within the Church, the possibilities of fellowship, and of prayer, but it is on the level of a broad, naturalistic psychology that we deal for the most part even with these spiritual resources on which we feel we must rely if we are to compass this task.

God means to use these natural resources—so dangerous a thing as money, the lives of men, all these undeveloped possibilities that are locked up within our lives. He asks us to use them, and we have no right to ask Him to replace them for us. God means to use all these, but our sufficiency can not be in any of these things; and we shall do very ill if we do not raise our minds from all these things, and let them rest on Him who is our only sufficiency, even God.

No money, no men, no spiritual power of ours, no latent and buried capacities that come from them, will be of any avail to us unless all these are held and used by the great hands of God. Our sufficiency is in Him. After all, is that not just what religion is, the binding back of human life into God, the thought of God absorbing and overshadowing and controlling everything else?

Our latent spiritual resources are not anything locked up inside ourselves, but all that awaits us in the great areas of God. God alone will ever prove our sufficient motive. The love of God! It will carry us where it carried David Livingstone, where it must carry any man, beyond all the power of all lesser motives. The will of God that is the very rule and law of our lives, and we are in danger of losing it in these softer days, and under our new educational psychology.

How differently we should have to read some of our Lord's great sayings if we interpreted them into the contemporary vernacular on which in dealing with children we rely to-day.

"Wist ye not that it is quite interesting to me to be about my Father's business."

"It is of great interest to me to

*From an address delivered at the Laymen's Congress of Missions, Washington, D. C.

work the works of Him that sent me while it is day, for the night is coming."

"I am interested in preaching the kingdom of God in other cities also, for therefore was I sent."

"I am interested in going to Jerusalem to die."

Ah! the old is better:

"Wist ye not that I *must* be about my Father's business."

"I *must* work the works of Him that sent me while it is day, for the night is coming."

"I *must* preach the kingdom of God in other cities also, for therefore was I sent."

"I *must* go to Jerusalem to die."

We need to get back again into our life, and into all our thought, in this missionary undertaking—the iron conception of the will of God.

As the most of us live we find that the main motive is not the love and the will of God alone, but in the very thought of Him as having set us this task, and watching us as we go about its fulfilling.

We need the resources of wisdom as we set out in this undertaking. It is no simple project that we have taken in hand. What man knows how to deal with the soul? A child of the same God whom we call Father, but of a different race, a different inheritance, a different environment, who knows how to deal with that soul?

Think over the problems that we must solve in this undertaking, and the problems of building up in these movements a living church that shall be no copy of what we at home have been enabled to reproduce, but shall be a freshly reality in the love of God. Then there is the problem of awakening at home these great, slumbering resources that are in the hands of Christians; the problem of unifying Christ's Church here and around the world; the problem of calling all these jarring and discordant races of men the fellowship of the family of God. There is no wisdom in us for these problems. "God is wisdom. God is Love"; and only as He is our sufficiency will we have the spiritual resource that we need in order to cope with the problems that face us to-day.

God is also our one adequate resource, on which we can absolutely rely. We can not rely upon ourselves; we can not rely upon one another. Much as each of us wishes to be loyal to the others, there is only One on whom we can surely rely; in Whose power we can completely trust; Whose strength is rich and sufficient and will not fail. God is a sufficient resource for us. All the men in all the armies of Europe, and all the billions of money that we and other nations have been throwing away—all those piled together are not as much without God as one man, penniless, with Him. ONE came down to earth and walked to and fro with men years ago. He never could have received a majority vote. "He came to His own and His own received Him not." The world that He came to save raised Him up on a cross and slew Him. Alone He was, and yet by that sign He conquers.

God is our only and sufficient power. The trouble with us is that we are relying on other things. We are bidding one another to be wise according to the children of the world. We are singing to idols in the name of God—the energies that men use because they have no God

to rely upon—instead of depending absolutely and completely upon Him!

God is not only our sufficient motive in wisdom and power, He is our company also. We may not need these millions of men, if only we have God. The Wesleys gathered many men around them, but as John Wesley lay dying, that was not the best to him. "The best of all is that God is with us." That is the secret of the power of the Lord. "I am alone, and yet not alone, for He that sent me is with me." We have that fellowship, and it is enough. Many of us feel very much alone, and find it no easy thing to share with other men the conviction and the purposes that stir our hearts.

Lastly, God is not only our motive and our wisdom and our power and our society. God, and only God, is the sure confidence of our victory. What He began He will complete. Surely He has strange methods—different from any that we would have used. His processes go beyond our understanding, but we may be sure that God is not going to be defeated in the end; that the thing He began He is going to carry through until His purpose shall have been accomplished and His Son shall receive the crown.

God is the sure hope and confidence of our victory. Let us put our trust in Him—not in crowds, nor in popularity, nor in great tumultuous movements of men. Has God ever been in these? Has He not always been in the still small voice, and the little child, and the lonely prophet, and the faithful soul that was not drawn by any great tide of multitude, but that rested in God?

We must come back to the Gospel, to the faith in God that Jesus Christ brought, and that He would have us take as we go forth. Our sufficiency is in Him. Let the other things slip out of our field of vision for a time—the $188,000,000,000 of our national wealth—millstones around our neck—and the great multitudes of men, are nothing save as each stands with God—let them just slip out of our thoughts for the moment, while we think of and believe in God.

A little while ago, coming down on the railroad from Dobbs Ferry, with a friend, we passed suddenly from the radiant light of the sun, going down in a great sea of gold and saffron glory behind the Palisades, and plunged into the darkness of the tunnel. Then in the darkness the friend at my side began to recite the lines of Whitehead, "The Second Day of Creation":

I gaze aloof at the tissued roof
Where time and space are the warp and woof,
Which the Kings of Kings, like a curtain flings,
O'er the dreadfulness of eternal things.
But if I could see, as in truth they be,
The glories that encircle me,
I should lightly hold this tissued fold
With its marvelous curtain of blue and gold;
For soon the whole, like a parched scroll,
Shall before my amazed eyes unroll,
And without a screen at one burst be seen
The presence in which I have always been.

In that Presence let us live and work, so that God may be to every one of us the great reality, our sufficiency.

THE BARRIER CAN BE BATTERED DOWN

A CHART PREPARED BY MISS EDITH P. THOMSON AND MISS BERTHA FORBES BENNETT, FOR THE MISSION TEXTBOOK "OLD SPAIN IN NEW AMERICA

Misunderstood Mexico*

BY MRS. WILLIAM WALLACE, MEXICO CITY
Missionary of the Presbyterian Church in the U. S. A.

Isaiah 54: 11 and 13. Mexico, "O thou afflicted one, tossed with tempest and not comforted, behold I will lay thy stones with fair colors and lay thy foundations with sapphires—And all thy children shall be taught of the Lord and great shall be the peace of thy children."

Also Acts 16: 10. "And after he had seen the vision, immediately we endeavored to go unto Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

BEAUTIFUL, wonderful old Mexico, our nearest foreign mission field, ~~which~~ is separated from the United States by nothing but an imaginary line ~~2,000 miles long~~, the Rio Grande, *and prejudice.* A fascinating country and people under our very noses, but as little known and understood by the average American as is the country of the Grand Lama (Tibet). Do you realize that Mexicans are Americans like ourselves and North Americans at that?

In order properly to undedrstand Mexico one must more than cross the imaginary line or the river. Your prejudice will take to its legs when you get into the heart of Mexico and the soul of the Mexican people. But you must go farther than Tia Juana or New Laredo, Nogales or Ciudad Juarez, to see the real Mexico or the real Mexican. There are too many long American race courses, too much bad United States whisky, too numerous terrible gambling holes and other dens of iniquity, too many vices and too few virtues in the border towns to see Mexico or Mexicans at their best.

* An address delivered at the annual meeting of the Occidental Board of the Presbyterian Church, in San Francisco, California. Forwarded by courtesy of Rev. Remsen, Professor of Church History in San Francisco Theological Seminary.

Mexico is a huge everything in physical and general characteristics. All kinds of climate, all kinds of products, all kinds of scenery, and all kinds of people. These varieties depend upon latitute, longitude and altitude. Chilpancingo and Chihuahua are as different as El Paso and New York. A Guerrero Indian and a Mexican City gentleman are as much alike as a Bostonian and a Texan cowboy. The Yucatecos and Tabasqueñians are a species by themselves just as native Californians and Yankees are different. We must not generalize in regard to Mexico from too few particulars.

Any one who understands the land and the people at all must confess that Mexico has been crusht, opprest and miserably treated since the days of Cortez. Spain, France and the United States of America have each given her a whack in his own brutal way and for his own ungodly gains. Soldiers of fortune of many nations have gone to Mexico to exploit her for their own selfish ends, taking all they could get, and giving, or leaving, little in return. They have not even left an impress of good manners or good morals or pleasant memories.

Not long ago, Mexico was nearly as large as the United States. Little by little (the Mexicans say *poco a poco*) slices have been carved off. California and Texas, Colorado and Utah, Nevada and Oklahoma, New Mexico and Arizona and once upon a time, quite a chunk of Wyoming and Kansas belonged to Mexico. How very strange that Mexico should be at all suspicious when the United States troops crossed the border, tho Washington tried to make it very clear that the expedition was merely to run down a bandit who had invaded United States territory. Dollars and soldiers by the thousand per day are spent to hunt for a little needle in a great big Mexican hay stack. "Villa dead or alive" was the slogan! Our small missionary army, feeble as we are in Mexico, could eliminate every bandit in a decade on half the expenditure of money and men, and we could take all the bandits alive too.

Converted or Killed

How much better it would be to see Villa "converted" than killed. If it is necessary to hunt him down we hope and pray that United States authorities may act like Christians. But what a waste of good money it seems to use it in killing men. There is such a great need for schools of all kinds, primary, high, industrial, agricultural, for Mexico. We need medical missionaries and all other kinds, hospitals, nurses. Hardly a cent is going Mexico-ward for any of these things while thousands of dollars pour over to bring poor, ignorant Villa to a murderer's end.

Villa is typical of our heathenish neglect of the Mexican people. A friend of Villa gave an incident of him not long ago in Palo Alto. A Mexican mother out in the mountains of Villa's country was trying to hush her hungry baby to sleep. The child was fretting and crying until the mother could endure no longer when she said, "Hush little one, cry no longer. Don Pancho will soon come and bring bread to his children." What a power such a bandit might be, with that tender heart

and with his unquestionable leadership if only he as a little child had heard the Savior's "Suffer the little children to come unto me," or if he himself had been led in the Way Everlasting.

Villa's mountains have been where they are ever since the United States began to exist. Villa has roamed over those mountain tops ever since he

THE ONLY GOD SOME MEXICANS KNOW
Our Lord of the Poison—An Image worshipped as the Black Christ in Mexico.

was born, but like most of Mexico's mountain tops, there are no schools there, no teachers, no one to point out the Way, the Truth, and the Life. More hopeless still, no one seems particularly anxious to handle the Mexican situation in that way.

Once upon a time there was a wise philanthropist who in times of famine would vote for nothing but a supply of toothpicks. Are not our efforts in behalf of Mexico somewhat of the toothpick variety? Do we remember that we are in the best sense Mexico's keeper? Do we feel that it is a waste of time to help our nearest neighbor? Is our faith in Mexico and her oppressed masses so strong that it is contagious, or is it weak and ineffective? Do we believe that all men, even Mexican peons, were created free and equal? Or do we in unholy self-conceit think our own dear baby worth six of Mexico's less favored little ones but still precious in His sight?

However we may feel, or even if we don't feel at all, the Mexican situation has come to such a pass that we must face it. Not much longer can we sit on the fence and wonder who is trying to be President of Mexico this morning. The Mexican Peril affects the United States more than the Yellow Peril ever has or will affect us. The Rio Grande is narrower than the Pacific Ocean and imaginary lines and prejudices are slim barriers of defense. Mexico is smashing crockery and committing crime at our back doors and we can not, in self defense, if for no more noble motive, ignore her disturbing performances any longer. As a nation we must have peace in Mexico that we may have it within our own gates.

What Shall We Do?

Now what is the Church in the United States going to do about it? The Government may send soldiers to Mexico till doomsday and smooth matters over on the outside by mere force but the inner state of Mexico will be as bad as ever. How quickly we would resent it, if England or France or Germany were to send even missionaries to Mexico. It

would be almost as objectionable as sending battleships and soldiers. Why! there is a Monroe Doctrine at Washington! Mexico is a Christian nation, nominally, at least, and is the special protégé of the United States. Meantime we sit, Christians that we are, like dogs in a manger, while Mexico is perishing for what we could give her with hardly any sacrifice.

Mexico's saints and idols are being shattered and who will fill those vacant niches with better things if the Christian people of the United States do not supply their places?

Listen to this statement from one of the missionaries now on the field:

"Last week the great aristocratic church of Merida was swept clean of its idols and turned over to the Students' League of Yucatan for its assembly room. A certain Mexican whose hands were still covered with the dust of the idols he had been helping to smash said to a friend of mine, 'We saved a few images which we are going to take to the public schools and standing them up before the children say, 'There you see what a saint looks like and now you see how he can be destroyed.' Then with a hammer the image will be pounded to pieces before the eyes of the children.' "

We can not be responsible now for either the worship or the desecration. It is too late. But we can and will be responsible to God for Mexico if we put nothing in place of those smashed images.

Gen. Carranza is bitterly opposed to the Roman Catholic Church which has held sway in his country for three centuries. We do not approve of bitterness in anything, least of all in religion, but it is *his* country, *his* church, *his* people, all of which he understands and knows through and through, far better than we can ever hope to know them. Whatever mistakes Carranza is making, he shows most excellent judgment in his choice of men for prominent political positions. A number of these men are Protestants, not in name only, but are leading earnest, active, Christian lives. True democracy and Protestant Christianity go hand in hand. Carranza is working for a democracy and Mexico is bound to have Protestant Christianity when she becomes a true democracy. The present minister of education in Mexico (Prof. Andrés Osuna) was educated for a Methodist minister. In all Mexico the Carranza Government could hardly have found a better man or a more capable one to grapple with Mexico's educational problems.

The Superintendent of Schools of the State of Guanajuato is a graduate of the Presbyterian Theological Seminary at Coyoacan and later of Washington and Jefferson College, Pennsylvania. English has been substituted for French in the schools of Guanajuato. When Mexico and the United States speak a common language there may be fewer misunderstandings.

Another Presbyterian is at the head of the technical schools. Another has gone about the country explaining to the people the propaganda of the Carranzistas or "Constitutionalists" as they call themselves. A Protestant is Superintendent of the Hidalgo State Schools. Another is on Carranza's staff, and many others are in positions of influence.

Carranza's Minister of Finance is a Roman Catholic but a very liberal one. His home is across the street from the Presbyterian San Angel Girls' School. He is a broad-minded, well-educated man. He is a lawyer and has read the Bible, and has traveled. Carranza chose well his financial as well as his educational minister.

Here is a translation of a letter which Carranza's minister wrote to a Protestant friend in appreciation of a Bible which the friend had given him:

My Esteemed Friend:

Vera Cruz, March 23, 1916

I am not going to acknowledge your fine regard, shown by the personal gift of a Bible, with a verbal expression of my appreciation; and so I am going to express myself in writing. The Bible is the book of all the ages, of all nations and all men and no literary education can be conceived which does not put the Bible at the very foundation of the classic studies as one of the chief works of reference and inspiration.

In my opinion even in the life of a civilian or soldier, most exposed to vicissitudes during this revolutionary epoch, the Bible should be one of the books never wanting in his equipage.

In my private library I have a great variety of copies of this Book and especially an edition of Rodriques de San Miguel with a Latin-Spanish text in parallel columns. This perhaps is the editon I have most frequently read. In the actual circumstances in which I find myself I don't wish so large an edition and I would have been satisfied with quite a cheap copy.

The one you have had the kindness to send me is highly appreciated, not only on account of the book itself but owing especially to the circumstance—that it is the best edition of a small size. This fact guarantees its being kept at hand among the very few books for constant use.

Please allow me to reiterate to you my gratitude and express my constant esteem as

Your affectionate friend and your most attentive servant,

Signed.....

In the meantime Mexico's people are starving. They are in somewhat the same plight as the people of the United States were after the Civil War before the Reconstruction Period set in. Mexico's masses in prosperous times have not a great abundance and at the close of five years of continuous revolution their case is pitiful. We often wonder

There are scores of Protestants who are serving their country in various capacities, and General Carranza certainly knows a good man when he sees him, be he Catholic or Protestant. It seems as if President Carranza *must* come out right when he has so many good men back of him.

if as many people have actually *starved* to death in Europe as in Mexico during these horrible days. Last August in Mexico City corpses

of women who had starved to death were being carried through the streets. One of our students counted twelve in one procession. Women with dead babies in their arms went about looking for a place to throw away their little starved bodies. Better class women who had some money could not buy food because there was none to buy. Five hundred were reported as dying daily in the Capital alone.

The money question also is in a terrible state. Exchange at last reports was 70 to 1, that is one dollar of United States currency brought in seventy Mexican dollars. We sent over $265 last fall and it brought 4,000 pesos. Those 4,000 pesos outrivaled the Zarephath widow's cruise of oil. One hundred pesos kept seventy babies alive for five days. Another 100 aided 68 people. Some was used to help typhus victims (there have been 30,000 cases of typhus in Mexico City at one time). Fifty pesos set one poor widow up in business so that she could keep her children from starvation. A sick woman was sent to the hospital, a boy clothed sufficiently to enable him to hunt and get work. We have all had to make a dollar do the work of two at one time or another in our career, but never did $265 swell to such enormous proportions. If Mexico had received one-half of what had been sent to Belgium, or to the Jews of Europe or to the Armenians, she would be fed for years to come, for if any human being can subsist on next to nothing, that being lives in Mexico.

As to Mexico's Future

Let us bury deep the dead past and cheer up. We can not *undo* what we have done, much less can we undo what we have *not* done for these near and needy ones. Charity may begin at home, but it should not stay there. The Cincinnati Conference of missionary leaders in 1914, filled Mexico missionaries with fresh hope, new courage, unbounded enthusiasm and genuine inspiration. This conference changed the whole Mexican missionary map for all churches that did not refuse to cooperate. At Stanford University, Mary Antin defined cooperation as "working with the other fellow without squabbling." We have agreed to cooperate in Mexico (having done our squabbling beforehand). The world is growing too small for any church or individual to plod along alone much longer. To quote a fine-spirited California rector, his Church's day of solitary cooperation is about over. He said, "If our Church doesn't soon come to its senses on cooperation, something is going to happen." He did not say what, only looked fierce, as if it might be a "squabble!" The Panama Congress in April took a stride forward on cooperation.

Mexico's troubles and trials seem almost more than we can bear. Her woes and sorrows are almost too heavy a burden. May Mexico soon have peace and may the evangelical Christian forces work together to establish righteousness and knowledge, love and a high plane of living throughout the land.

Opposing Forces in Persia

SOME IMPRESSIONS OF THE NEAR EAST CRISIS

BY A MISSIONARY IN URUMIA DURING THE MASSACRES

BOTH Turkey and Russia have treated northwestern Persia as a necessary part of their military operations, even before the war began. Ten years ago Turkish troops ejected the Persians from a strip of territory along the frontier and occupied it until 1912. The domestic troubles of Persia, due to the constitutionalist movement, which began in 1905, gave the occasion for the sending of Russian troops to Persia, and at the beginning of the present war Russia was in military occupation of Urumia, Khoi, Tabriz and other places. The first actual hostilities between Russian and Turkish troops took place on Persian soil. A month before war between the two governments was declared, Turkish troops disguised as Kurds, and accompanied by Kurds, attacked the City of Urumia, which was occupied by the Russians.

Meantime influences were at work to prepare the Kurds on Persian as well as Turkish soil to join in the expected *jéhad*. This was easy, as the Kurds are Sunni Mohammedans. A similar propaganda among the Shiah Persians was less successful. When the war actually began and *jéhad* was proclaimed, troubles multiplied. Turkish plans contemplated a general rising of Persians on their behalf, and the sending to Persia of large forces. The Kurds with few exceptions joined the Turks, but other Persians did not. It has not been possible for Turkey to spare many soldiers for a Persian campaign.

Russia, on the other hand, immediately undertook the invasion of Armenia, one road leading through Khoi to Van. Persian neutrality counted for nothing with either side.

During the last days of December, 1914, the military situation in Transcaucasia and a reverse of Persians and Russians by Turks and Kurds at the southern end of Lake Urumia led to orders for the withdrawal of all Russian forces from northern Persia. Khoi was never evacuated, but Tabriz, Marajha, Urumia and Salmas were evacuated. In a few days these places were in the possession of Turkish military officers at the head of a large number of Kurdish irregulars and some three or four thousand Turkish regulars. Immediately the whole Christian population was in peril and plundering and massacre began. The Persian authorities fled with the Russian troops, except in Tabriz, where, largely through the efforts of the American Consul, Hon. Gordon Paddock, there was no massacre or general looting of Christian property. All Christians were obliged to take refuge in the American Mission compound for a few weeks, during which the Turks held the city. In Salmas the Turks remained for over two months, and in Urumia for nearly five months.

The mass of Christians in Salmas fled with the Russian troops. The villages of this plain were looted, and over seven hundred of those who remained, mostly old men, women and children, were massacred by the Turks. There were not far from thirty-five thousand Christians, Assyrian and Armenian, in the Urumia district. Ten thousand of these fled with the Russians and the remainder were driven from their homes, the large majority for the whole time of Turkish occupation. Some found refuge with Moslem and Jewish friends, about three thousand were in the French Roman Catholic Mission, and the remainder, not less than seventeen thousand, found shelter under the American flag in the premises of the American Mission. The number killed was over one thousand, and at least four thousand died of disease consequent on the crowded and unsanitary quarters. Thus, one-fifth of the Christian population of the district perished in five months, when there was no battle.

The cruel crimes against women can not be recorded; but hundreds suffered violation, and over two hundred Christian girls and women were carried off as captives. Every Christian family suffered loss in goods, destruction of houses and life, while many houses were almost completely ruined The Christian quarters in Urumia suffered little, but those outside the walls were destroyed. The Moslem population suffered very little direct molestation, tho the indirect loss to the community was universal.

The persons guilty of these crimes were the mob of Mohammedan villagers and city people, Kurds and some definitely enlisted in the Turkish military service. The green banner of Islam was clear evidence that this was a *jéhad*.

The only voice raised openly in defense of these people was that of the American missionaries. The protction, housing and feeding of these thousands for months, cut off from the outside world, without official status and without the use of force, with repeated evidence of the reality of the perils that terrorized our *protégés,* crowded into brief weeks such responsibilities and sorrows as a long lifetime seldom brings. It required continual and intense contact of missionaries, Christians and Mohammedans, such as ordinary missionary work would never involve.

As one of the few missionaries who were not compelled by typhus or typhoid to cease work, and as the missionary specially charged with the responsibility for securing protection, I had constant dealings with Mohammedans of every position in life and every sort of character: Persians, Kurds and Turks. Out of that experience I would speak.

Friendly Moslems

The Moslems were by no means united in their sympathy with massacre, and one prominent Mullah urged on his followers that even to share in the plunder was unlawful. Many helped individual Christians, hundreds of whom were brought in to us from the villages. A Kurdish chief sent in eleven girls who were being carried off by another chief. One petty Persian official was in constant communication with me all the time as to protection for the people of his village.

Through the Persian governor we were able to secure the return of many captive girls and women to their homes. In everything we were dependent on the good will of Mohammedans; for protection, food and money.

In spite of all these things, which I would not minimize, the moral weakness of Islam was clearly manifest. The natural kindness of human nature found expression in spite of some Moslem maxims and texts that could be quoted; the effect of their religion was not to strengthen the better impulses.

Men also had not the courage to follow their better impulses in public, tho they might act upon them in private. When the villages were being ruined, people were being murdered and plundered, and everywhere there was disorder, the most urgent appeals found only two men ready to act vigorously; one a Turkish officer who shot down looters himself, and the other a young Persian who made strenuous efforts to protect the Christians.

Islam made itself liable to be judged by the worst that took place when it proclaimed *jéhad*. Dr. Packard, the missionary physician, appealed successfully to the Kurdish chiefs for the lives of more than a thousand imperiled Christians, but the Kurdish *sheikh* held under the green banner the Christian captive girls, and they were carried off.

As a military measure, the *jéhad* was a failure. It intensified fanaticism and hatred and so multiplied crimes and misery. It no doubt increased the number of men who swelled the ranks of irregular soldiers, but neither the zeal nor the numbers added anything to military efficiency. The Turks complained that the Kurds would rob but would not fight, while the Kurds freely confest that they could not face modern artillery. Kurdish Sunnites enlisted for plunder only, and the Persians Shi'ites were much divided. A proclamation authorizing *jéhad* was produced, which purported to emanate from the chief Shi'ite doctors of sacred law at Kerbala and Nejef, and the local Mullahs were compelled to endorse it, some by being threatened with a loaded pistol.

Among the Kurds there was little evidence of religious motives. The men promoting *jéhad* were men never before zealous for Islam, and the combination of alliance with one Christian nation in holy war against other Christian nations did not savor of true faith. So there was not even military efficiency to justify this crime against humanity.

Altho repeated assurances were given by the Turkish officials that persons guilty of crimes against Christians would be punished, no one was ever called upon to answer for such acts. More than this, deliberate massacres of innocent and untried persons were perpetrated by persons in the Turkish military service. Everything compelled us to believe that the persons most guilty were those who encouraged and planned these outrages.

The underlying motive of all this was political and military, and the leaders deliberately made use of religious hatred, race division, economic jealousy and other influences to destroy the Christian population.

The standing of the mission in the community was a great source of

strength. The mission in Urumia is eighty years old. It has always stood for beneficent service, and for commercial integrity, for the Gospel of Jesus Christ in its social effects as well as its personal application. It has touched the community in immeasurable human ways. Not only the Christians, but Moslems of every sect and race, look to us for help in time of need. This history was a safeguard and the nearer a neighbor was to us the more he was eager to help. One far-reaching influence was the gratitude for medical services. Another was famine relief. Back of all was the honor given to Christian character and the work we were doing. In their cooler moments at least, men do not believe in massacring women and robbing orphans.

The tributes paid to the missionaries by Moslems were many, and often were touching. Strangers in the street would accost me and thank me for our services to the helpless.

The Future of Islam

The political future of Islam and of Persia and Turkey is dependent on the outcome of the war. The inner aspects of Islam will also be affected. Strenuous attempts have been made to arouse the spirit of *jéhad* and of Pan-Islamism. Speeches, banquets, pamphlets, threats, promises, and terrorism were all employed, but they failed to arouse any real religious response. This failure must react and, whatever the outcome of the war, the inner effect will be disintegration. The best Moslems revolt at the use of Islam in a political cause, which is only remotely related to Islam. If Moslems were disposed to scoff at Christianity because of the war, and there are such Moslems, the proclamation of *jéhad* and the subsequent atrocities have taken away all point from the sneer.

One young Turk official argued at length with me that religion in the present time has no force or application to life, and that military power is the condition of national success. This is the prevailing spirit and this spirit can only disintegrate religion, even if that religion be Islam. The revolt of conscience against atrocity may not find public expression and may seem to accomplish little now, but it will certainly have a profound effect.

The Future of Christian Missions

Whatever the political outcome may be, missions and missionaries will have a stronger position in the community life of the Near East than ever before, Moslems and Christians will realize that the true Christian spirit is one of courage, sacrifice, service and fidelity. For missionaries to stay at their posts, and to serve in helping the wounded, in rescuing captives, in caring for the destitute, and in protesting against inhumanity is their simple Christian duty. It is also the wisest Christian strategy. The results amply justify the sacrifice. The appeal to the Christian public in America, if it is only clearly understood, is surely equally irresistible from the humanitarian and missionary points of view. If any one can face the future with hope and courage, it is the Christian missionary.

Bishop William F. Oldham, D.D.

THE NEWLY-ELECTED METHODIST EPISCOPAL BISHOP FOR SOUTH AMERICA

WILLIAM FITZJAMES OLDHAM was born at Bangalore, December 15, 1854, his father having been an English officer in the Indian army. His early education was received at Bishop Cotton's Grammar School, Madras, India, and at the Madras Christian College. For a time he was a teacher and then became a surveyor in the Government service. The "Bridge Builder," made famous by Kipling, is young Oldham.

In the revivals conducted by William Taylor, 1872 to 1875, he was converted, and under the influence

of Dr. (now Bishop) James M. Thoburn, he decided to give his life to missionary work. On September 13, 1875, he was married to Miss Marie Augusta Mulligan, at Poona, India, and, coming to America in 1879, entered Allegheny College, and later the Theological School of Boston University.

He was admitted to the Methodist Episcopal Conference in 1883 and went to India, the following year, inaugurating the work of the Malaysia Methodist Episcopal Mission at Singapore. In February, 1885, he founded the Anglo-Chinese School at Singapore, which has now an average enrolment of 1,075 boys. In 1889, owing to ill health, Dr. Oldham was ordered away from the tropics and returned to America for a period of rest. After spending a few months in Denver, he accepted a pastorate in Albion. After two pastorates in America, at Albion, Mich., and in Pittsburgh, Pa., he founded in 1895 a Chair of Missions at Ohio Wesleyan University, and was there for five years as Professor of Missions and Comparative Religions. In 1900 he was appointed Assistant Secretary of the Missionary Society of the Methodist Episcopal Church, and in May, 1904, was elected Missionary Bishop for Southern Asia.

At the General Conference of the Methodist Episcopal Church in 1912, Dr. Oldham was elected as one of the Corresponding Secretaries of the Board of Foreign Missions, and now he has been elected Bishop of the Church and has been appointed to the General Superintendency of the work in South America. Bishop Oldham's ability, experience and genial spirit make him an unusually valuable advisor and force in any work that he undertakes.

World-Wide Work of Methodists

SOME STRIKING FACTS ABOUT THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, IN SARATOGA, MAY 1st TO 29th.

BY THE REV. GEORGE HEBER JONES, D.D., NEW YORK

THE Apostles' Creed was recited in ten different languages by delegates representing that number of language areas in which the Methodist Episcopal Church is organized. There are thirty-four nations and more than seventy languages in which the Gospel is preached by the representatives of the Methodist Episcopal Board of Foreign Missions.

There were more than eight hundred delegates representing over four million members of the Methodist Episcopal Church (3,620,470 are full members; a net increase of 298,310 for the four years).

The total giving for all purposes during the quadrennium amounted to $158,056,992, an average of nearly $40,000,000 a year. Church and parsonage properties, net value, $226,664,223. Paid for ministerial support, $70,110,479; paid for buildings and improvements, $33,176,377; for

missions and benevolences, $17,377,301, an increase of $2,327,708 over the previous quadrennium; for foreign missions, $6,311,261. The Woman's Foreign Missionary Society also raised $3,776,571, making the total for foreign missions $10,087,832. The per capita giving for foreign missions has, however, been practically at a standstill for the past nine years.

The Conference took action looking to the reuniting, at the earliest possible date, of the two great American Methodist bodies (North and South). It adjourned to meet any time at the call of the Bishops for the purpose of considering proposals from the Southern Church.

A world program was adopted and agencies were established for its practical realization. The Conference was challenged to devise measures to meet the greatest crisis that has confronted the Church since the time of our Lord.

Since the centennial of the Missionary Society of the Church will occur in 1919 the years 1918 and 1919 were set aside and the Boards of Foreign Missions and Home Missions were empowered to inaugurate measures to celebrate this missionary centenary.

Probably the highest levels of fervor were reached in the adoption of the report of the Committee on Temperance, Prohibition and Public Morals, which reaffirmed the principle of total abstinence and condemned the license system as a colossal blunder, and the issuance of internal tax receipts by the Federal Government to "criminals violating the state laws" as shocking to all sense of moral decency; it urged the adoption of national prohibition.

A strong resolution was adopted in favor of the reading of the Bible in the public schools of all states. A further resolution was adopted against the appropriation of public funds for Roman Catholic and other sectarian schools among the Indians.

The Board of Foreign Missions was reorganized by making the Board representative of all sections of the Church in America, with two corresponding secretaries and with an executive Committee of thirty members. Approval was given to the Cincinnati plan for the readjustment of missionary work in Mexico. A lectureship to students of Methodist mission fields was recommended to be filled during the coming quadrennium by Bishop McConnell.

The scenes attending the retirement of Bishop Harris of Japan and Korea, and Bishop Hartzell of Africa were memorable. In view of the changed conditions in Liberia, Bishop Scott asked for retirement, which was granted. Bishop Stuntz was transferred from South America to Omaha. Four new bishops were elected for foreign lands. Dr. W. F. Oldham, after a successful quadrennium as Corresponding Secretary to the Board of Foreign Missions, was elected Bishop for all of South America, with residence at Buenos Aires. Dr. Herbert Welch, President of Ohio Wesleyan University, became Bishop of Japan and Korea, with residence in Seoul. North Africa was made a part of our European bishopric. Dr. Alexander P. Camphor, one of the leaders of Negro Methodism, and Dr. Eben S. Johnson, one of the Recording Secretaries of the General Conference, were elected Missionary Bishops of Africa, residing in Liberia and Rhodesia.

Unsettling the Human Pyramid*

BY BISHOP W. F. OLDHAM, NEW YORK

IT was a quaint saying of an old-time divine that the heavenly arithmetic ran exactly contrary to the earthly arithmetic. In heavenly arithmetic if we would add we must consent to subtract, for no man increaseth except he that scattereth, and if we would multiply we must consent to divide.

The same contrary rule applies to heavenly physics. In our earth view of things we are inclined to think that the pull is from the top to the bottom, but the heavenly law of gravitation works the other way, and if we would put the religion of Jesus Christ into any people, we must begin at the bottom. Our earthly prudences would advise us to secure a handful at the top, but that does not solve the problem, for it has always been the defect of privilege that it never cares to extend itself.

That, I think, is the meaning of the philosophy of Jesus when He said in His message to John that *"the Gospel was preached to the poor."* It is the divine sign. With that spirit in the religion and that animating principle in the Founder, we do not wonder that "the common people heard Him gladly."

The history of missions will bear out this general thesis, and to-day the great movements toward Christ are among the common people in the non-Christian world.

It would seem that in this day of war when the so-called Christian nations are arrayed against each other, the great masses everywhere would be repelled from the beliefs of people who are unable to express their Christianity in their national life. We would not blame people if they should be shocked and turned away from what seem to be repeated fallacies. But life is usually larger than logic, and the very enormity and horror of this war seems strangely to have startled the masses of the non-Christian world into an awful moral solemnity, so that there is wider and deeper inquiry to-day than ever as to the basis on which life may be built in order to avoid such horrors. According to the blest logic of Heaven, strangely enough, the very thing you and I have considered would stop the movement, has gloriously and fundamentally quickened it in practically every land. The masses of the plain people practically everywhere are moving Christward in larger numbers and with greater momentum at this present time than ever before.

An Experience in the Philippines

Let me illustrate by a people whose affairs have recently been holding the attention of the United States Congress, the Filipinos. The Stars and Stripes first floated over the Philippines eighteen years ago, and with

*Part of an address at the Laymen's Missionary Congress in Washington.—EDITOR.

the incoming of that flag came those Gospel forces that are the strength of this nation. Let the flag go anywhere, and whether the Constitution goes with it or not, the open Bible must go. The islands were divided between the various evangelistic forces, and a great religious campaign began. What was the result? The masses of the common people tumbled over each other to hear that new Gospel, the greatest event of their racial and national history. Those Filipino folks crowded eagerly and heard, so that the great difficulty was to get them to quit hearing at any time.

We pity American pastors whose great difficulty is to get people to listen. These wonderful sheep are so overfed and so underexercised that we cannot get them to nibble at anything! We have to spend our strength trying to serve up the dishes so excellently flavored as to coax capricious appetities! But the masses of the plain Filipino folk, how they devoured the proffered foods.

I remember going to dedicate a little fishermen's church in a village. We were to begin the service at eight p. m., but word came that the fishermen were out in the bay, and it would be over an hour before they would return, because the fish must be caught. I was asked to baptize several children and to marry some of their parents I married one old couple with four or five families of their children, who also had to be married, all in one ceremony. Then other people came in, and as it was a simple little chapel easily put together, we had a kind of local church extension movement by pushing the wall out. Then some more people came and they took the other side out, and then the front, and we were speaking out into the open spaces. Finally the service closed at a quarter past one next morning, and every one of the people there at the beginning was there at the end with mouth half open waiting for more. At half-past six in the morning that company, or a large proportion of it, was back at the house where the weary preacher was staying. God bless the entry of those forces into the Philippine Islands that minister to a hungry people who in such large numbers received the Gospel as it was preached.

In the Methodist Missions, in the last eight months, with less than ten missionaries in residence on the field, the addition to membership has been over five thousand. All through the land there are great masses of the folks ready to hear and a great proportion willing not only to hear but to obey.

In China, again, in a single communion, during the last four years the recorded advance has been something over seventy per cent. in membership.

The Overturning in India

A similar story might be told of Korea, with its marvelous movement, and in Japan with its three-year evangelistic movement in the villages, but I want to speak of India. The man of India is furnished with brains, with philosophic insight, with deep possibilities of a religious soul, but that very man, because of his qualities and his position, looked upon the earliest preachers of Chris-

tian truth with supreme contempt. India said to the first missionaries:

"What—you? You people of yesterday, a mushroom growth of civilization, you come to teach us philosophy and religion? Why our people created philosophies, and wrote literature, when your people were naked savages! You come to teach us!"

Do you remember a saying of Henry Martyn recorded in his diary: "If I should see a single high caste Hindu converted and baptized, I would look upon it as a resurrection from the dead"? And Henry Martyn, that noblest of souls, burned himself out, and never saw that sight.

That was India. Happily, India does not all live at the top, but, like other lands, is built with the few at the top and the many at the bottom. By the system of caste, the most accursed and finished job of Satan, that pyramid has been favored by those at the top. But in lands where there is the Christian religion that religion has fought against it. In India you have had this piece of Satanic machinery in its perfection, the social prescription fastened with the cement of religious prescriptions. Here was society, the poor and unprivileged at the bottom, the privileged at the top; the priest built it, and whenever the priest builds the social order you can always know at which end of it to look for him. That is the Brahmin. Layer after layer, one below the other, the mass of the upper layers pressing upon the lower until the lower is sustaining the weight of the whole, the lowest literally ground into the mud. Talk about the mud-sills of humanity; if you want to find them in cruel perfection look to the lowest castes of India, doomed to a life from which there is no escape. A man may have intelligence, business acumen, energy, but he can not cease religiously and socially to be the low class man at the base of the pyramid.

But now comes Jesus Christ and His religion, which in its final analysis insists on every man being given a full chance to achieve his manhood. Christ's messengers stand there at the foot of that pyramid and teach those people to say, *"Our* Father who art in Heaven." If nothing else had ever fallen from the lips of Jesus Christ this stamp of divinity would be on Him. His messengers are saying to these people at the foot of the pyramid: "Oh, men, you are not mud-sills, you are not created for society to push your faces into the mud. You are your Heavenly Father's sons, and have your place in His universe. Believe in God as One who loves you and sent His only Son that you might have fulness of life."

We can not preach that to a man so that he believes it and still have him consent to be ground down by all of the other men of his civilization. We can not teach the Fatherhood of God without teaching social opportunity.

Low caste men in India begin to believe this message and they say:

"Am I too actually a child of God, am I"?

Then they step out of the system and find that this new teaching is true. Enfranchisement of spirit has come to them from the kindly stranger hands. Possest by this new idea, a low caste man finds

that there is more for him; there is a litte village school for his boy and—O wonder!—a little village school for his girl. Then his mind begins to shoot up to altitudes he had never dreamed of, and he stands up by his fellow-men and calls to them, "Come out, come out of the system; there is free air, there is free Heaven and a new earth for us. We stand here as the children of God."

What happens when the low caste men do this? All through this social structure, there is a thrill of expectation, there is a new gospel of enfranchisement. I know not where the social gospel ends and where a spiritual gospel begins, but I have an idea they are inextricably joined together in the man whom God has made.

So when presently whole layers step out and an entire church begins to be formed, the voice of that church sounding to the deprest masses will be a most compelling voice and a voice vibrant and creative of hope. What happens to that pyramid when the bottom steps out? There is a tremendous movement on in India, and Jesus Christ, that great disturber of foundations that are wrongly laid, is deeply agitating the minds of the masses of the people, and strangely enough the very movement of these masses is touching the gallantry and challenging the chivalry of the best of the souls at the top. No more appealing word has reached the heart of the gallant spirits in the upper ranges of society of India than the amazing change that is coming to these traditional mud-sills; if Jesus Christ can make men of these then Jesus Christ must be the Son of God.

The Work for Russian War Prisoners

BY GEORGE L. LEONARD, NEW YORK
Corresponding Secretary of the Gospel Committee for War Prisoners.

THE war will undoubtedly bring Russia not only to a political, but also to a great spiritual crisis, and the Gospel work among Russian war prisoners may prove to be a tremendous factor in this result. Christian men and women everywhere will pray for large fruitage.

Pastor William Fetler, of Petrograd, who was banished from Russia on account of his religious work soon after the war began, appears to have been banished providentially. After being imprisoned and sentenced to Siberia, this sentence was commuted to exile abroad. But "the things which happened unto him have fallen out rather unto the furtherance of the Gospel." He has thrown himself heart and soul into the work of the Gospel Committee to evangelize his countrymen in German and Austrian captivity.

Leaflets are eagerly accepted, and

recent reports tell of courtesies of officials permitting the work, and great blessing as a result. Where an exchange of wounded prisoners has been effected, groups *en route* from Germany to Russia, through Sweden, have been visited by Christian workers.

The following letters from some of the workers among the war prisoners show gratifying results:

"I distributed the literature which you sent me 'in the turning of the hand.' I was literally overwhelmed in the barracks, as everybody wanted a Bible or a New Testament. When I walk through the barracks, I often see here and there a war prisoner with a Bible in his hand, and sitting round him four to six men, sometimes even more, to whom he reads aloud out of the Bible, all attentively listening."

* * *

"I have succeeded in arranging for a meeting place for our Ruthenian brethren within the barracks They have decorated this hall with Scripture texts which were sent to them. At the first we had only about thirty brethren (converted) in the camp; now, however, the number of believers has grown to about eighty. Besides, other war prisoners are arriving at our camp, and among the new comers we have also found several brethren. Besides those who are definitely converted, about seventy to eighty are under conviction."

Letters from Russian Prisoners

"In 1914, on the second of December, I came to the war prisoners' camp in Schneidemühl with 140 Russians. All of us had been captured at the battle at Lodz. On the way here I had lost my pocket Bible which my father had bought for me as a keepsake, so that I came to the camp without a single page of Holy Scripture. The good Bible which had become so precious to me on the battlefield had gone! Where could I buy one? Weeks went by until I found a Lithuanian brother. He had a New Testament, and out of this Book we both, searching for comfort, were blessed and sttrengthened."

* * *

"At that time the fortress of Novo-Georgiewsk fell. That brought 12,000 prisoners to our camp. This meant for us a new call, 'Up to the work!' At once I made out an announcement that in one of the barracks would be held a Russian Evangelical meeting. The meetings were held every night. More and more of the men came, and all listened with great desire. The room at last was quite full. Then God gave us a Russian brother who had been a Russian missionary, and had been captured. But still we were lacking reading material, until you helped us out with Bibles, Testaments, and tracts. *The joy which you have supplied is indescribable, and the blessing is very great.* Now we have in the camp twenty-eight newly converted brethren, and ten old ones."

A cooperating committee has been formed in Great Britain which has as its chairman Rev. J. Stuart Holden.

The opportunity is unique, the demands are countless, and funds are needed to continue and enlarge the work of distribution.*

* Gifts may be sent to the treasurer of the committee, Mr. Edwin M. Bulkley, 25 Broad St., New York City; or to the Editor of the MISSIONARY REVIEW, 354 Fourth Ave., New York City.

A GATHERING OF KRU MISSION CONVERTS

Fighting the Devil in Africa

BY REV. WALTER B. WILLIAMS, KRU MISSION, LIBERIA, WEST AFRICA
Missionary of the Board of Foreign Missions, Methodist Episcopal Church

NOTHING could have been more peaceful than that April Wednesday. A blue sky and a bluer sea, with a steamer lying at anchor in the harbor, golden sunshine, the mission sheep browsing beside the road in charge of one of our boys. Just outside the Cabo fishtown a mile distant, Sanso, our native preacher, and a little Wissipo boy beside him, walked along the same road toward the mission.

The child had followed Sanso from Wissipo town, fording the river and running along the beach at his side despite the warning of the devil-doctor the preceding day that a boy would be found dead in the river. Now, wanting to send a message up to his boy at the mission and no one else being available just then, Sanso sent on this small child, watching him along the road until he turned a small hill, when the mission buildings come into full sight.

The little lad walked on until he drew near to our small shepherd to whom he gave his message, turning back to town instead of keeping on to the mission. The sheep moved just then and our boy moved with them. When he turned his head once more the child had disappeared.

The Search

All that long night men were out with lanterns searching through the bush and the farms nearby. We watched the gleaming lights and listened to the voices, calling, calling, aud our hearts ached to the break-

KRU GIRL OF LIBERIA
Worth saving from the "Devil Doctor"

ing point at thought of that little boy out somewhere, alone in the darkness, while all the time a deadly suspicion gripped us with sickening fear.

At rice-cutting time it is the native custom to dedicate the farm with a human sacrifice, the human blood and parts of the body being made by the devil doctor into country medicine which is supposed to give the land power to bear large crops. The people at Nanah Kroo cut their rice farms every two years, and in this place, within the past ten years there have been five human sacrifices. It was now rice cutting, and a child is lost!

Days passed, one palaver court after another was held, devil-doctors from far and near were consulted, conflicting decisions were rendered. One devil-doctor declared that the child was being held a prisoner in the dense bush back of King Naffir's town. Another said the boy was dead. A third declared that the names of the witch people holding him were known to him and all their movements watched. We could do nothing but wait and pray. For a week the suspense remained unlifted while the judges "sweated" the people, "ate them up," as the natives put it, in the fines imposed. Since the lad had followed Sanso, they held him and forced him to pay an atonement for the loss of the boy, putting a second fine on him in a few days, followed closely by a third, tho they acknowledged he had nothing to do with the death of the child. Then the guilty ones were named, three Cabo men and a Cabo woman. One week from the day the boy was taken, the sasswood court was held and the four suspects were made to drink the poison.

The Punishment

Sasswood is a deadly poison, most bitter to the taste, and it is administered in wholesale doses, quart after quart being poured into the victim until he is full. While undergoing the test there are some things he is forbidden to do. He may wear no

clothing whatever, he may not sit down, nor spit, nor wipe the sweat from his face, and he may not speak in a low voice. He must shout, else he is a witch.

If he vomits the sasswood, he is declared innocent and guns are fired in token of joy. But if the sasswood passes from his body through the intestines he is judged guilty and is driven away. If he retains it, and dies, he is guilty. If he retains it, and lives, through some trickery in making the medicine, then he is a witch man for truth, his witch being more powerful than the witch in the sasswood, and he is exiled for seven years.

Under the present test one died—and died quickly. He was an old man, very quiet at all times that we saw him, a regular attendant at our church services in his town, a quaint figure in his long overcoat and high beaver hat, but a man trained in witchcraft from his boyhood and with a heart as black as pitch. After drinking the sasswood he shouted, "I be Brofly. I killed the boy. I, Brofly, killed him. I was coming from my farm with a bundle of bamboo on my head. I caught the boy on the road and hid him in my farm. Then I killed him!" The words had barely left his lips when, with one convulsion, he fell to the ground, dead—fell with a thud like the explosion of a cannon, his tongue hanging out like a dog!

Cannibalism and Witchcraft

The most horrible feature of this witchcraft crime was the fact, developed that same day, that *Brofly carried some of the flesh of that murdered boy into town, cooked it in palm oil and ate it with rice as they eat fish or chicken, and gave some of it to other men in his quarter.* This is witchcraft and savagery practised within ten minutes' walk of the mission and in spite of the weekly preaching of the Gospel!

A KRU DEVIL PREACHER

These men are full of all evil, murder, adultery, theft and hatred. Is there any doubt as to the need for those who teach the love of God?

Prior to his arrest, Brofly told something of his life in a testimony meeting. "My father's brother," said he, "was a devil-doctor and he taught

me witchcraft. One day a devil-doctor asked me:

"'You fit to dig in a dead man's grave and bring me a piece of the cloth from his body?'

"I answered, 'I fit it,' and brought the cloth and he made me a big war medicine.

"Another time the devil-doctor said to me, 'Are you fit to do something I ask you?' I said:

"'Yes.'

"'Will you sleep all night on top of a dead man's grave in the graveyard?'

"I did it and told the devil-doctor and he sent me back to get some of the sand from that grave and with it made me war medicine. Then I married a witch woman and she taught me more witchcraft. If I have done this thing I shall be like my uncle. My uncle died in sasswood for witchcraft and he died quickly, and if I have killed this boy I shall die like him, almost at once."

As he had said, so it was.

The Leper—Moral and Physical

Three days later there tottered up to the mission from this same Cabo fishtown, a young Cabo man, Saka, in the last stages of syphilis and leprosy—hands gone, legs almost gone, eyes drawn upward, harsh, broken voice, his body a mass of putrefying sores and unspeakable stench—the most utterly loathsome and pitiable object to be seen in all heathendom. To our shocked gaze it seemed as tho all the evil in that devil-ridden witchcraft town had fastened upon him and issued forth to sit down upon this clean mission. The first thought that flashed into our minds was Isaiah 1:6.

This leper was reaping the harvest of a filthy life, poor wretch, pressing on to his own kindred in Dew, a score of miles away, to "die at the beach" (*i. e.*, at home). He asked permission to rest here for the night, and he was not denied, tho every precaution was taken against infection. We cleared the ground in a shady, isolated part of the mission grounds, put up a rude shelter against rain, cooked him a good breakfast and left him to rest there. Toward evening we took him food again and plenty of fresh water, and built him a cosy campfire, for the nights are cold. We talked to him about his soul, but his thoughts, alas! were centered upon gin, which the mission, naturally, would not permit to be furnished. Next morning, after eating a hearty breakfast and receiving rice, fish and biscuits to take with him, he departed on his painful way, assuring us that we had done him good.

A Missionary Collection in Kru Land

But there are some bright things to report from Kru Land. The darkest shadows can not wholly blot out God's sunlight. "The blue of heaven is larger than the cloud." Easter Sunday was a golden day, sunshiny without and sunshiny within the little bamboo church in Wissipo town, brave in its decorations of palm branches and banana plants.

For a week previous the missionary had been conducting services, using lantern slides on the last week of Christ's life on earth. Deeply attentive audiences overflowed the church and much feeling was manifested, culminating in Good Friday, when most of our women spent the

entire day in the church, fasting and praying, preparatory to receiving the Sacrament of the Lord's Supper. It was that night when, crossing the river on his way to church, the missionary found the water running so swiftly that it took ten boys, swimming five on each side of the canoe, to keep it from being swept to sea! At the week night services we had reminded the people that Sunday was the church's Foreign Missionary Day, and said we should take no regular collection, only giving opportunity to those who loved Christ for the great sacrifice He had made for them to deny themselves in return and make a sacrificial offering to Him.

How the people did give on Easter morning! On a table within the chancel were large pans which the people quickly filled with palm-kernels, rice and some money, including two silver finger rings, dear to the Kru woman's heart. Underneath the table were bundles of fiber, pieces of cloth, pans and plates, and half a dozen fowls. Our mission boys, at their own suggestion, went without a morning's meal in order to have the rice to give. Better than all, the power of the Holy Spirit fell upon the people and several felt the touch of God upon them. That morning we baptized nineteen out of heathenism into Christianity, and received nine into full membership.

An Appeal

Dear home friends, would you want to live through such a fortnight as your missionary representatives have just lived through—a fortnight of Witchcraft, Kidnapping, Murder, Cannibalism, Sasswood Poisoning, Leprosy and Boa Constrictors (for we have a standing dispute with the serpents over the ownership of the mission fowls)? You are powerless to share *this* burden with us. But there is *another* burden

AN AFRICAN HUMAN FETISH

pressing heavily upon us which you can lighten—even remove—if you will, the crushing burden of securing necessities for the boys our mission is gathering up out of these filthy heathen towns into the clean, enlightening, soul-reviving environment of a Christian mission.

THE AMERICAN AND CHINESE STAFF OF THE PRINCETON CENTER IN PEKING

The Princeton graduates in the group are: Robert R. Gailey, A.M., '97, in the middle of the bottom rom; D. W. Edwards '04, two seats to Mr. Gailey's right; J. S. Burgess '05, next to the last on the right of the second row: L. D. Howell '13, third from the right in the top row.

THE HEADQUARTERS OF THE PRINCETON Y. M. C. A. WORK IN CHINA

Princeton's Work in China*

BY JOHN STEWART BURGESS, PEKING, CHINA
Associate General Secretary, Y. M. C. A., Peking

A COOLIE out in the country districts of China, when he learns that a traveler is an American, says: "America is the best country in the world. She alone of all the nations treats us justly and fairly and is our friend." Many high Chinese officials in China's capital come unofficially to our American minister, Dr. Paul S. Reinsch, to ask advice and counsel on questions which that nation is having thrust upon her.

The diplomacy of John Hay and the vast amount of altruistic service, by hospitals, colleges, Young Men's Christian Associations and other organizations conducted by Americans, have all given the citizens of America, including business men and diplomatists, as well as members of the distinctively Christian undertaking, a pre-eminent opportunity of influence in the Chinese Republic.

Princeton's enterprise in Peking, on account of its location, its important official and student constituency, the opportune time in which our activities were started, and its wide outreach and varied activities, has an absolutely unique and influential place in the life of the New China.

Dr. John R. Mott's estimate of Princeton's enterprise may be judged from a recent utterance:

"Among all the universities of Europe and America which have related themselves in a practical and helpful way to furthering the progress of the Christian Religion and of the highest civilization in non-Christian lands, I know of none which has recognized and seized a larger and more significant opportunity than Princeton has done in bringing its influence to bear upon students and other classes of young men in Peking. The place to bring power to bear is where power can be most widely and most advantageously distributed. This principle is illustrated in a remarkable manner by the Princeton work in this capital city of China. The work being done

* From *The Princeton Alumni Weekly*, May 31, 1916.

there has sent out a strong and helpful influence through the entire Chinese nation. In concentrating upon the educated classes in Peking and seeking to influence their ideals and habits, Princeton men have been striking at the heart of the great need of China."

In Old Peking

The Princeton Center is put down inside the huge walls of the ancient capital of the oldest and largest nation of the world. The landmarks of the past are about us. In erecting a four-story modern building we had to lay deep foundations because of the loose character of the soil; but as far down as the workmen dug they found the bricks and relics of bygone cities. Near this building is the Imperial Palace, from which for five centuries have gone out the mandates, first of the Ming and then of the Ching dynasty. The fortress of national Confucianism, the great Temple of Heaven, held to be the exact center of the universe, is but a short ride from our Association. Great trains of camels, just as in the days of which Marco Polo wrote, still file out through the great city gates, making for the Mongolian trail.

But in the midst of the old are the even more significant marks of the new. The streets are wide and well paved, and over them pass the bicycle and automobile. The ancient Hall of Classics, the most sacred spot of the scholars of another day, is now lighted with electricity, and is connected with all parts of the city by telephone. The modern city water system has all but crowded out the squeak of the wheelbarrow loaded with well-water. And, more important than any external changes, such as the cutting off of queues and the introduction of western clothing, is the coming of new ideas and even the rise of a totally new vocabulary. The country peasant in vain tries to read the city newspaper, full of new terms, words covering the technique of science, of republican institutions, and of social progress.

Princeton at the Political Center

Princeton has chosen as her sphere of operations in changing China the fulcrum of influence, her great capital of one million population. To that imperial city come up the officials from every province and district to receive appointments for every post, from the head of the town post-office to the provincial governorship. Not only are the mighty hosts of national officials in our city, but as it was recently estimated by His Excellency Liang Chi Chiao, Minister of Justice, forty thousand "expectant officials" (a class of men existing also in America, but not thus publicly designated!) are constantly in the capital.

In the fall you can go down to the railway stations outside the massive front gates of the city and see thousands of young men pouring in from the Hankow and Tientsin Railroads, coming up from every province to the universities and colleges of the great student center of the Republic. There is in Peking the Government University, with French, German, British, American, Japanese and Chinese professors, and some twelve hundred students in its departments of engineering, political science, law and literature. A Higher Technical College with its great machines, the Customs College, which trains the officials that are to control the great income collecting systems instituted by Sir Robert Hart, the Higher Normal College, four law colleges, and many other schools combine to make up the forty institutions of higher learning that are training seven thousand college men to be leaders of the new China.

A Confusing Situation

Imagine the problems that these young men are facing. For the first time in the history of China thousands of students have assembled in the large cities. Previ-

ously they went up to the provincial or national capital only to take their examinations, but now they are grouped in colleges. The landmarks of the past have been swept away. The old educational system is considered archaic and much that is good has been swept away with the incoming of the new. Their very pillars of ancient morality and civilization, the principles and teachings of Confucius, are by many considered to be inadequate for the present crisis. The nations of the West have forced China to adopt the progressive methods of a new world. It is natural that the students should feel, as one of them expressed himself to me in a class in the Higher Normal College: "We have long depended upon the moral principles and sanctions of Confucianism. You see to what an ineffective state following these ancient precepts has brought us. Now we wish to find out the way to acquire modern industry, to gain wealth, to build up an army and navy and to have power, so that we may compete on equal terms with nations of Europe, with the United States and Japan." It is not surprizing that after only nine years of contact with Western education, in the mdst of the confusion of a new-thought world and of new methods, young China overlooks the moral and religious foundation of our western civilization and life.

Princeton's Beginning

In 1906 R. R. Gailey, '97, rich in experience among the college men and officials in Tientsin, accompanied by D. W. Edwards, '04, rented a large pawnshop on one of the main streets of Peking. A small group of young men of the student and merchant class were bound together in what was known as "The Green Age Association of Peking," the Chinese translation of Young Men's Christian Association.

Now, on the site of the pawnshop is a massive four-story building, one of the most imposing in the city. College men, young officials, Chinese who have studied abroad, young merchants, altogether over two thousand of the picked, progressive element of young China, are united in this great slub. They throng our social rooms, make use of our pool parlors, gymnasium, bowling alleys and shower baths. They live in our dormitories, they attend lectures on every conceivable subject, which are held in the hall holding over a thousand people. They crowd our restaurant, where both Chinese and foreign food is served. In the summer months they swarm our roof garden where ice cream and drinks can be obtained. Last, but not least, they come in great numbers to see that indispensable feature of all modern life (so faithfully patronized also by Princeton

STUDENTS AT WORK IN THE COMMERCIAL COLLEGE CONDUCTED BY PRINCETON MEN

undergraduates) the moving picture show. Often as many as twelve hundred crowd our auditorium to witness the antics of the indefatigable Charlie Chaplin or to have the processes of a new world revealed to them by scientific and educational films.

Its Significance

The significance of this great Princeton Club for the social and moral welfare of the young men of the city can be be grasped only when it is realized that hitherto the center for social and recreational life for many students and officials has been the licensed red-district. In the days before the erection of this building students and young officials justly said that there seemed no other spot for their dinners, games and even political discussions than this quarter, full of tea-houses, hotels, theaters and pool-rooms. The dual deficiencies of Chinese life, the lack of an interesting home-life and the absence of wholesome recreation, have made possible the degrading influence of this section of Peking. China, once the most moral country known, has been thrown open to the influences of the West, and has added our temptations to her own. New drugs and drinks and diseases, hitherto unknown, have crept in alongside other innovations from the Occident. A misunderstanding of the social ideals abroad, the influx in the great cities of thousands of young men for the first time free from the restraints of family or village life, the "new freedom" which has come in with the Republic, and in many cases the rejection of even the best in China's past—all have combined to bring about an acute and dangerous situation. As competitor to all this stands Princeton's social and recreative club.

To be true to Princeton's ideal of scholarship, of course tthe work must have its educational side. Any alumnus touring the Orient would certainly be convinced that it had if he merely passed by the outside of the building on a dark night. Lined up along the street are jinrickshaws, canvas-covered Peking carts drawn by mules, a carriage or two and even an automobile; the entry is stacked with bicycles; all are the conveyances of 500 men and boys who are inside struggling with the rudiments of the English language, the key to Western learning and commercial success. In the beginners' class a man of forty will be sitting perhaps by a lad of fifteen; a well-known professional man beside an apprentice. In one advanced class alone last winter were members from three of the government boards, a telephone operator, a librarian, a bank clerk, and the head of sanitation for the city.

These are the evening classes alone. In the daytime there is a regular commercial school of 200, all expenses of one hundred of these students covered by one Chinese philanthropist who has come to believe in the efficiency of the organization. Here are the future bankers and business men of the country. The first class is graduating this spring. Anyone who has had the slightest dealings with Chinese currency—and, it goes without saying, got the worst of it—will agree that the training of young men in the only finance college of the capital is a great contribution to the business life of China. The added fact that the nation is just entering a new industrial age will give significance to this particular part of Princeton's work.

Chinese Leadership and Support

It must not be imagined that four American Princeton men single-handed are conducting this great social and educational enterprise. That would be poor generalship. The men there are the advisors and inspirers of a staff of twenty-two Chinese cooperators. Moreover, for every dollar which Princeton men give for the support

of your foreign secretaries, the Chinese themselves give two and a half to cover the entire local expense of the work. Princeton sends $10,000 yearly, while the local budget of $25,000 is raised entirely from Chinese sources. Besides the large income from membership dues, dormitory rent and educational fees, the Chinese officials and merchants of the city, who thoroughly believe in our work, subscribe liberally. Yuan Shih Kai personally contributed one thousand dollars a year, and each cabinet member gives a hundred.

His Excellency Wellington V. K. Koo, the present Minister of the Chinese Government in Washington, says: "Princeton graduates have been making their influence for good felt among the people whom they are helping. They have been encouraging the development of physical education and have been using every opportunity to help develop the Chinese youth physically, intellectually and morally; and their work is very much appreciated by the Chinese people, as is evidenced in the hearty way in which they are supporting this work."

Princeton Men Abroad and Their Backing

Several college generations are represented in the Princeton Center staff in Peking: R. R. Gailey, '97; D. W. Edwards, '04; J. S. Burgess, '05; A. N. Hoagland, '06, and D. W. Carruthers, '15. A Chinese graduate student, Mr. Tong, has recently joined the force in Peking, and is to have special relation to the large group of students who have returned from their studies abroad. These Princeton men in Peking are sent out by the Philadelphian Society through the International Committee of the Young Men's Christian Association. Princeton's over-seas interest is now a vital and integral part of the whole religious and social service program of the university at home.

The Chinese Cooperating

No American in China has a greater number of influential Chinese as his personal friends than "Bob" Gailey, the pioneer of Princeton's work. Mr. Gailey's early fame as Princeton's All-American center on her victorious football teams has been far eclipsed by his national prestige in changing China. He has been instrumental in organizing the local directorate of our Association from the leading young progressives of the capital. The President, C. C. Wang, Ph.D., a Yale man, is now head of the Board of Accounts of the Chinese Government. The Vice-President is General Chang, Military Advisor to President Yuan and head of the great popular anti-opium movement, a man who went to England to adddress the British Parliament on the importation of opium. The treasurer is second in control of the National Bank of China, and the secretary has recently become head of the college department of the Government University.

This organization of progressive Chinese has not confined its activities to the walls of the building, but has taken the whole of Peking, with its million population, as its field of operations. The work of the physical director, Amos N. Hoagland, '06, illustrates this point. Our gymnasium is a beehive of calisthenic classes, basketball games, and track events, but Hoagland has been reaching out toward the athletic development of the schools and colleges of the city. Intercollegiate basketball, track, and football have been organized. To a generation of students whose one idea was to burn the midnight oil and feverishly to seek Western knowledge, we have brought the gospel of a wholesome physical development. To a class of men prey to the ravages of tuberculosis, we have shown the healing power of outdoor life. Students at first used to "quit"

if they saw that their team was going to be beaten; to them has been brought the cooperative and loyal spirit of Old Nassau, that sees the game through and cheers both winner and loser alike.

By permission of the Government, in the park surrounding the Altar of Heaven Princeton men helped organize the first national track meet of China. Last year Hoagland headed the Chinese national team, which in the Far Eastern Olympics in Shanghai, defeated the teams of Japan and the Philippines.

In China the educated classes have, since the days of Confucius had grave scepticism on all religious questions. Confucius said "I can not understand man. How can I expect to give you any knowledge about the gods?" The influence of the wonderful translations of Darwin, Huxley, Spencer, Adam Smith, and Mill, that were made forty years ago by the greatest living scholar of China, Yen Fu, have by unwarrantable inference added many new anti-religious arguments to traditional sceptical views. Moreover, according to a Chinese scholar who reads English, the distinctly religious references in Darwin's writings are omitted altogether in the translation. The college students are all familiar in a superficial way with the general principles of these books and have assumed from them that the whole of modern scientific thought is against religion. Little or nothing of the more recent scientific literature which gives the spiritual implication of modern thought has yet found its way into the Chinese language.

Forced to be leaders in colossal developments along modern lines in education, in government, in social reform, and in industry, these young men are groping after the secrets of national strength, which can be found in religion and morality alone.

Inter-Church Campaign for College Men

Convinced that for the sages of the New China and for the progress of the Christian Church, the time had come for concerted action in presenting the highest ideals of a Christian civilization to these leaders of a new age, the Princeton group in Peking arranged for the visit of Mr. G. Sherwood Eddy. Through influential Chinese friends, permission was secured to erect a large mat-shed in the gardens of the Forbidden City, a place no one of us had even entered before. Under the leadership of Princeton men, two hundred of the foreign and Chinese Christian leaders of the city were organized into training classes to prepare to meet the religious and moral problems of young men. A special course of study on fundamental Christian beliefs was prepared by one of the Princeton staff. On the day of Mr. Eddy's first meeting, a half-holiday to all college men of the city was given by the Minister of Education, and four thousand of them, together with many of the younger officials, attended the first session. The lasting results were beyond all expectation. For eight months there was an average attendance of over five hundred in the group classes held in eleven different churches in the city. Four hundred other young men, who either refused to go inside a church or who had become interested in Christianity through other meetings, held their classes in our building. In many churches of the city the result has been that great numbers of a totally new social class, and that the leading class of China, have become active members. The whole Christian movement in Peking has assumed a new aspect through this campaign, and hitherto unreached groups have been opened up to the influence of Christian activities.

A City-Wide Social Service Program

There is abroad among the young Chinese a most ardent patriotism. This intense desire to help China has sometimes found its expression in the cutting off of fingers in order to write, with blood, petitions to the Emperor. Frequently Chinese young men come to your Princeton representatives and say, "What can I do for my country? Will you not tell us by what methods we can make our nation strong and effective?"

There is plently to be done in a nation where half the people scarely know where the next meal is to come from and where eighty per cent. can neither read nor write. Your Princeton delegates have endeavored to direct this splendid new patriotism into channels of intelligent service.

In 1912 a club of forty college men was organized, called the Peking Students' Social Service Club. This has at present a membership of more than six hundred, drawn from nearly every college in the city. It has opened and manned the first public playgrounds in China. It started five free night-schools for poor boys or college servants where all the teaching is the voluntary work of college men. It has sent out lecturing teams to tell the people of the duties of citizenship in the new Republic, to instruct them in hygiene and household sanitation and to warn them against the dangers of immorality. The Christian members of the club, who are relatively few in number, but the driving power of the whole organization, have combined with the message of social reform the deeper Gospel of Christ and His kingdom. One summer, lectures were held in the open playground for ten evenings, and the attendance of men, women and children who sat on mats to see lantern slides and to hear the lectures by the students averaged over five hundred a night.

For the most effective organization of the college men of the city, the map has been divided into four sections, each college having its own sphere of influence. One New Year's Day fifty thousand moral reform and health calendars were distributed by five hundred college men from house to house. The club members met in their own college, and going out two by two they covered the streets in their own special portion of the city. People who witnessed college men for the first time in history doing the work of coolie and messenger were utterly astonished and concluded that a new spirit had gotten into the city. It had.

Social Institutions of Peking

Far more important than the work actually done by these college men is their beginning an accurate study of social conditions which will give the necessary information for a more comprehensive and far-reaching social program. First a careful survey of the forty social institutions of the capital was made, including poor-houses, orphanages, industrial homes, hospitals and many other Chinese government institutions. Some were run very well, others were in a horrible condition. It is the hope of the Princeton men to organize all working in these institutions into a social union of the city, wherein new and progressive methods shall be discust and where the plans shall be determined upon for the best possible use of the meager equipment already in China's capital.

A model orphanage, where fifty boys and fifty girls, many of them rescued from the Hankow fire, are educated along industrial lines, has been reorganized under the leadership of the Princeton secretaries, and a group of Chinese who have studied in America. It is being conducted not only for the benefit of the children, but as a demonstration of one model charitable institution.

Diverse Activities

Many other forms of work have been entered into by the Princeton Center in Peking. It was they who rented a great temple, with its ample grounds, outside the walls of the city among the Western Hills. This has become the Northfield of China, and here each summer several hundred students meet for ten days and get refreshment of body and inspiration of soul. It is even whispered that they have lent a hand at conferences for girl students. It was under the leadership of one of the staff, D. W. Edwards, '04, that there was organized the Student Volunteer Movement for the Christian ministry of China. The Y. M. C. A.'s of ten schools of the city with a membership of over 600 students have been made into a metropolitan system and supervised by the Princeton men.

An account of the work for the International Guards, protecting their various legations in Peking, would be a long story all of itself. Princeton for the last eight years has always had one of her graduates leading in athletic, educational, social and religious activities for these men of many nations, now many of them on the battlefields of Europe. To quote Mr. Frederick Moore, formerly of the Associated Press, "Peking would be a different place without the Princeton men and their work. . . I know of the work you do for the American and other soldiers of the Legation Guards in the Soldiers' Y. M. C. A. That is the only public place for the soldiers that is not a beer-hall or a brothel." D. W. Carruthers, '15, is attacking this line of work vigorously.

It is planned to have three or four of the best members of the graduating class of the year selected to go to Peking on a one-year term of service, to work among the English-speaking Chinese students of the capital, whether in athletics, social service, or in teaching group classes in the study of Christianity. Already one member of the class of 1916 has decided to go out for a year, and that at his own expense.

Princeton Just Beginning

Princeton has made a good beginning but has only started to enter into the position of leadership which is potentially hers. The equipment is entirely inadequate. We need another building in the great student center of the city, which is two miles from our present plant. We need four more Princeton men at once, one to cooperate in this great social and religious program of the city, one to help in the development of the boy-life of Peking, especially of twenty-five thousand primary school students. Two more men are needed for general executive work in the new plant. They should be on language study at once, in order to be ready in two years for active work. Two Princeton graduates are already available for these positions if their salaries can be secured. We need financial support for the opening of the first social settlement of all China, for the equipment of a modern play-ground and athletic field and for meeting a large number of other minor needs.

Up to the present time Princeton's annual contribution to her Peking enterprise has never exceeded $10,000, all of which has gone toward the budgets of her own men on the field; the Chinese have looked after the running expenses. Our undergraduates contributed this year one thousand dollars toward this work.

There is no choicer field of opportunity for service and influence in the world than the one entrusted to Princeton. It is an enterprise for which from many other sources it would not be difficult to secure either men or money, but this is Princeton's unique chance.

A GROUP OF COUNTRY PEOPLE IN GUERRERO, MEXICO

Reconstruction in Mexico

BY G. B. WINTON, D.D., NASHVILLE, TENN.
Author of "Mexico To-day."

THE affairs in connection with Mexico that have been of late most prominently brought to the attention of the American public have not been the really important developments in that country.

There is no reason for war between the United States and Mexico, and it is not desired by either of the governments. Selfish and unpatriotic citizens of both nations have sought to bring about such a conflict and they have been much aided by partizan politics in the United States and by a sort of national hysteria to which people seem subject when stirred up by the "yellow" press.

Conditions in Mexico are nothing like so bad as they are usually represented. The gloomy pictures of Mexican affairs are painted by the exiled politicians of Mexico who throng the border cities of the United States, as well as New York and Washington, and who are aided in laying on the colors by the politicians who are trying to discredit the present administration.

The northwestern corner of Mexico, especially the State of Chihuahua, has suffered a great deal. It has only two standard industries—stock-raising and mining. Its farming operations are limited and precarious, depending almost wholly upon irrigation. It is thinly settled and hence lends itself to revolutionary operations. It was there that Madero nursed into life his armed movement against Diaz, which succeeded, let it not be forgotten, only through the open sympathy and cooperation of American citizens. To that same region returned the vain and overrated mule driver Orozco, when Madero gave him only $30.000 for his services instead of the $100,000 which he demanded. He

then organized his illiterate cowboy followers into a band of *colorados* ("reds," because they carried a red flag and professed some sort of socialism), who robbed and harried the country for months.

Later, when Madero's friends began a revolution against the assassin usurper Huerta, another Chihuahua muleteer (and bandit, this time) forged forward and became a "general." This was Francisco Villa, so called. His name is said to be Dorateo Arango. By reason of a strain of real military genius, he came to take a prominent part in the new revolution. But, like Orozco, he would not remain faithful to any principles or group longer than he was able to have his own arbitrary way. When he rebelled against Carranza, in the fall of 1914, it was a more serious matter than the defection of Orozco from Madero. Yet within a year he too had been driven into the fastnesses of Chihuahua, where for six months more he has again been vexing the countryside. Naturally affairs there are now a good deal demoralized, and in El Paso and along the border near there the correspondent can gather up harrowing stories of "conditions in Mexico," which are perfectly true.

For months there has been quiet in all the thickly settled States of the eastern and southern parts of the great Mexican plateau. Such fighting as has taken place has been along the railway lines or high up in the mountain ranges. The farmers out on the plains have not been disturbed by it. The railways are cleared now, and the trains are running regularly. There is not much rolling stock left, and the tracks are in bad condition. But I get my daily paper promptly, five days from Mexico City to Nashville, and letters go to almost any part of the republic without serious delay. Any newspaper correspondent who really wants to know about "conditions in Mexico" can go to the capital by way of Saltillo and San Luis Potosi and return via Aguas Calientes, Torreon and Chihuahua, taking practically no risks in doing so.

The important matters in Mexico are the cohesion of the Carranza group of leaders, the solution of the monetary situation, the rehabilitation of the railways, and the final elimination of brigandage. The incursion of American troops in pursuit of a few bandits is important only in the risk it brought upon us of getting into an armed conflict with the whole Mexican people. It afforded, to be sure, a safety valve for the belligerency of our jingoes and gave our soldiers some excellent practice. Otherwise it amounted to nothing at all. We have run down and shot a few bandits—good riddance, no doubt, for which the Mexicans are duly grateful. But they could have done that even better. The American "invasion" has given the enemies of Carranza in Mexico a pretext for nagging at him and enabled the bandit captains to recruit a number of innocent boys who believe that they are defending their country. The Big Bend raid was simply an incursion of thieves. People of that type infest that whole desolate, forsaken land on both sides of the river and have from time immemorial. This band did not even own rifles nor leaden shot for their cheap shotguns. The soldiers they murdered were killed with brass slugs and pieces of nails. One who has been in Mexico recognizes at once the type of Mexican and the type of weapon identified by this one fact.

The Carranza government is holding together well. So long as the leaders agree and cooperate, no movement against it has the slightest chance of success. Obregon has charge of the army and seems to be on the best of terms both with Mr. Carranza (he does not wish to be called "General" Carranza) and with his subordinate generals. The leaders among these are

Gonzales, in command at Mexico City, and Trevino, in charge of the border region, headquarters at Torreon. The Foreign Secretary, Aguilar, is also a military man. He was in command before Vera Cruz when that city was occupied by our troops. Cabrera, the Secretary of the Treasury, is a civilian, as is Acuna, Secretary of the Interior.

At the beginning Carranza and his associates could not effect a foreign loan. They had no credit. So they financed their movement by means of government notes in the form of money. Carranza said that this was more equitable than forced loans from a few, as it made all the citizens share the burden. Later, when it might have been possible to negotiate a loan, the constitutionalist government stuck to its plan of relying on fiat money. But meantime it had got possession of the rich income of the ports of entry, where duties are payable in silver, and also of huge revenue from exports of minerals, hides and petroleum. All minerals, especially zinc, copper, cyanides and iron have gone up in price by reason of the European war. The demand for some of them is enormous, and many of the mines are working overtime. The production of coal oil in Mexico is in staggering figures. This is one of the richest fields in the world and is not yet fully developed. During 1915 35,010,000 barrels were exported. I do not know the exact rate of export tax, but understand that it amounts to over a dollar in silver to the barrel. It will be seen at once that the Carranza government is far from bankruptcy.

There is naturally a good deal of trouble with the merchandise over paper money. The banking centers seem rather disappointed also because no great loan has been negotiated. It is not at all clear, however, that Carranza and Cabrera have made a mistake. They are appealing to the people of Mexico to show their patriotism by accepting the government's promise to pay instead of forcing it to borrow money abroad and thus come under obligation to foreigners. Just now a popular movement is on to reduce the government's obligations by destroying the old "greenbacks." Clubs, schools, patriotic societies and other organizations hold public meetings from time to time to celebrate the burning of bundles of bills contributed by their members. The government is also destroying the old war issue as fast as the notes are paid in. They are accepted by it for all forms of internal revenue. It is hoped to eliminate them within a month or two.

Meantime the country is prospering. The new crop of corn will soon be in, and danger of famine is practically over. Rehabilitating the railroads is a good deal of a problem. Here perhaps more than at any other point is needed the cooperation and guidance of American friends. It is unfortunate that strained political relations between the two countries continue to make such cooperation difficult.

We believe that a new day is dawning for educational and evangelistic work. The revolution was aimed in part against clericalism, which stands in Mexico for the ignorance of the masses and the donomination of the rich. It has opened the way anew for Protestantism, which always goes to the masses first, with its message of light and liberation. The Protestant people in Mexico are solidly behind the new movement, and many of them are in places of influence in the government. Their integrity and intelligence have given them recognition. If we had educated still more boys and girls and impressed still a larger segment of the people with true ideals of righteousness and patriotism, much of the bloodshed and disorder of recent years would have been averted. We should get to work with vigor now to provide against such things in the future.

PROTESTANT MISSIONS IN MEXICO

The Foreign Workers in 1910 Compared With Those on the Field in July, 1916

Society	Missionary Force 1910	Stations in 1910	Out-Stations in 1910	Missionaries on Field, 1916	Stations Occupied in June, 1916
Am. Bapt. H. M. S.	9	4	28	?	.....
Am. Bible Society	1	1	12	?	.....
Am. Board C. F. M.	15	4	53	1	Hermosillo.
Am. Friends Bd. F. M.	15	3	8	?	.....
Methodist Episcopal	31	6	46	5	Mexico City, Pueblo, Guanajuato.
Methodist Church (So.)	55	8	?	2	Mexico City, Guadalajara.
Presbyterian Bd. F. M.	26	9	222	4	Mexico City, Merida.
Presbyterian Church (South)	9	4	21	0	.....
Christian Woman's Bd.	16	3	21	0	.....
Protestant Episcopal	39	4	44	5	Mexico City and Guadalajara.
Southern Bapt. Conv.	28	10	63	5	Mexico City, Toluca, Juarez.
International Y. M. C. A.	14	2	—	8	Mexico City, Monterey, Chihuahua
Pentecostal Church	12	4	—	0	.....
Hephzibah Faith M. A.	2	1	—	0	.....
Penial Miss. Soc.	3	1	—	?	.....
Seventh Day Adv.	9	1	—	?	.....
Woman's Bapt. H. M. S.	3	3	2	3	Puebla.
Christian Missions	6	3	—	0	.....
Totals	294	75	520	34	In ten stations.

The Missionary Situation in Mexico

LATEST REPORTS FROM THE MISSION HEADQUARTERS

ARMED intervention in Mexico might ultimately bring order out of chaos, but it would be at heavy cost both to the Mexican people and to the United States. Certain factions on both sides of the border have been endeavoring to provoke a conflict but the two governments, the masses of the people and the Christian missionaries, have been working to preserve peace and to establish an orderly government.

There is a better way than the killing of men and the destruction of property. Carranza is endeavoring to establish an enlightened government and has selected able advisors for various official posts. The United States government could better afford to furnish $10,000,000 for schools and constructive public improvments than the Big Northern Brother could afford to spend $200,000,000 and 100,000 men in forcible destruction and reconstruction. The Mexicans need an exhibition of brotherly love rather than of brute force; they need enlightenment —not extermination. It is such a better course that will most surely convince them that we do not want to add to the United States territory at the expense of Mexico. Fortunately, the way semes to be paved for a peaceful settlement of present difficulties. Let Mexican patriots agree among themselves in the support of a central government and an enlightened program and observe treaty obligations. Then prosperity will follow.

The vast majority of the Mexicans want peace, but they are afraid the Americans will not allow them to retain their independence. The ignorant have a notion that "Gringoes" are weak and afraid but the enlightened leaders know better. The better class of young Mexicans have tasted a new spirit, and demand liberty. Nine-tenths of the

people have no education and do not know the difference between a secular book and a Bible. Until the Protestant Bible societies and misisonaries came there was only one edition of the Bible published in Mexico, and that was sold at $150 per copy. Where they remain in rural districts, the people have high morals, but when they make their homes in cities, moral restrictions are easily thrown off.

Seventy languages and dialects are found among the Indians of Mexico, tho the official speech is Spanish. The polite speech was once French, but English has now become popular. Among the thirty-seven families or tribes of Indians, only three — the Yaquis, Tutos and the Mayas of Yucatan—are prone to go on the war path. The other tribes are peace-loving, and only arise when led by a religious or political fanatic who convinces them that their liberty is in danger. They also are rendered unaccountable by the native intoxicants, pulque, which is the juice of the of the maquey plant. Most of the Indians of Mexico are baptized pagans and, in rural regions, they are almost purely idolatrous. They have degraded their religious forms until they are heathenish.

General Carranza insists, as do his associates, that they are not anti-Christian but are anti-clerical—that is, they object to the priests or church officials having any hand in politics. Forty years ago all Jesuits, nuns, and Catholic orders were expelled from Mexico and now any who remain are there illegally. Formerly, the Protestants were persecuted, but now they are free and their religion is recognized.

During the war many people have left the rural regions and have come to the large centers of population. They are opprest by the constant disorders, and thus feel their human helplessness keenly. Men always turn to God in time of trouble. Hence the mission work was never so prosperous. The people welcome American Christians, believing that this type of religion will bring them liberty. In all the months of unsettled conditions very few Protestant churches have been damaged and these were assailed by fanatically led mobs. Protestants include many among the young leaders who have been trained in the mission day- and Sunday-schools. Mexicans are born preachers, and natural orators.

Protestants also spur the native Roman Catholics to a purer type of Christianity and hold the leaders in paths of lawful government.

RECENT REPORTS FROM MISSIONARIES

In reply to a letter sent to the various Protestant boards and socieies having missions in Mexico we have received the following communications (most of them dated about July 1):

Protestant Episcopal Church

"We have not called the staff home, but have wired Bishop Aves (in Guadalajara) and the Archdeacon to use every precaution to safeguard the members of the mission. We have had no word directly from the field as to what action will be taken.

"The present disturbance in Mexico has been very damaging to our work. All of the English-speaking congregations, with the exception of that in Mexico City, have been scattered; many of the Mexican congregations have likewise been scattered. In some instances members of the congregation have been carried off by marauding bands. We do not know to what extent our property in the smaller towns, and especially the mountain districts around Mexico City, has suffered. The Josephine Hooker School for Girls in Tacuba, one of the suburbs of Mexico City, was closed for a year or more, but was reopened last autumn with an attendance of about twenty girls. St. An-

drew's School for Boys in Guadalajara was closed in 1914 and reopened about a year later with a reduced staff. It has had several visits from bandits and has suffered accordingly. The last letter from Bishop Aves indicated that he would probably be obliged to close the school building, but hoped to carry on the work in the buildings of a Congregational school, located within the city.

"From a military point of view there can be only one result of war with Mexico; namely, Mexico's defeat and to a certain extent her humiliation. Religiously and from the missionary point of view, unquestionably war with Mexico would set back considerably the work now under way, and perhaps put an end to it for a period of years. On the other hand, may it not be possible that after Mexico had taken her punishment she would realize, as children often do, that those who administered the punishment were her best friends?"

Woman's Baptist Home Mission

"In Mexico, our attention of recent years has been given largely to the educational work. We have large day schools in Monterey, Mexico City and Puebla, with a small day school at Guadalupe. In addition to these schools we have several native workers who are serving as missionaries in connection with our missions.

"Our school work has continued almost interruptedly since the beginning of the difficulties. In Mexico City our American principal left at the beginning of the troubles and we secured a Mexican pastor to take charge of the school. This school has kept up well all through the months of disturbance, but now seems to be losing ground. Our school in Monterey had an American principal, whom we recalled two years ago, and we succeeded in finding a Mexican young man to take charge of the school. In Puebla, we have an American kindergartner, who is in charge of the day school, and two nurses, and are fortunate in having an American pastor in charge of our Baptist church there. Our school in Puebla has been in splendid condition all through the difficulties and because of the closing of the public schools since Christmas has numbered over 300 and could have been double the size had we had the equipment and teachers.

"The only thing in all the troubles in Mexico which our missionaries have feared most was war with the United States, or intervention.

"Our work has not suffered as has been the case in some of the other denominations, because we have so many native workers and a smaller proportion of American representatives. It has been our expectation for the last year or two to greatly enlarge our work in Mexico, and we were looking for additional teachers to send down this fall, but the present indications are that we will have to give up hopes of any advance work until conditions are settled."

The American Board

All of the American staff of missionaries are out of Mexico now except Miss Lora F. Smith, who is at Hermosillo. All the other missionaries have been called home in accordance with the exprest wish of the United States government.

The work of the Board, while interrupted in some ways, has in others been stimulated. The sense of uncertainty has made people at all associated with the Mission even more eager for its ministration. Services have been largely attended, including prayer meetings. Work on new buildings has been somewhat interrupted, tho plans for new buildings have been made, and negotiations started for the purchase of land for their erection. Our missionaries have deprecated United States intervention on the ground that it would antagonize the Mexicans in

general, and increase their suspicion of a spirit of aggression on the part of the United States in her dealings with Mexico. Our missionaries have felt that the outlook for missionary work, when order was restored, was brighter than ever. The Roman Catholic hierarchy and their interests have been so attacked of late that the situation of Protestant missions has been improved.

Presbyterian Church (South)

The work of the Southern Presbyterian Church in Mexico is in the two north border states of Tamaulipas and Neuvo Leon, and the stations occupied are: Linares, C. Victoria, Matamoras and Montemorelos. For two years past our missionaries have not attempted to live in Mexico. They have remained at points on the border and have made visits to the field as conditions admitted.

Through all the troubles of the past two years the native church in our field has held together and carried on its work with vigor and success. The absence of the missionaries except for the occasional visits they made, did not prove to be a disadvantage in every respect. A new spirit of self-reliance seemed to be developed in the native church. Regular services were continued in nearly all the churches, the day schools were kept in operation, some good evangelistic meetings were held, as the result of which many were brought into the church.

The immediate result of war with the United States would inevitably be to inflame the hostility of the Mexican people towards Americans to such an extent that missionary work among them of any kind will be rendered impossible for some time to come. If our country could inaugurate a régime of kindness and justice in dealing with the Mexican people, I do not believe it would be very long before the opprest millions who have suffered so long at the hands of the few who have owned the country would begin to realize and appreciate the benefit. I have become convinced that there is no hope for Mexico, or in anything except the Christian education of its illiterate masses.

International Y. M. C. A.

Barring financial difficulties, the past year—and two months in particular—have been the most fruitful ever experienced by the Associations in our three stations in Mexico, judging particularly by the depth and prevalence of genuine religious interest. The membership has exceeded in volume also any previous period. Not counting Mexican secretaries, we have three Americans in Mexico City, all of whom are married, one in Monterey and one in Chihuahua, both of the latter being single. We have two new men under appointment for the latter city. We are leaving to the discretion of the several men and their advisors whether or not they shall retire from the field.

War with Mexico could not fail to place our American secretaries in very delicate relations, tho their known friendship for the Mexican people would protect them from violence.

Southern Baptist Convention

At present, we have in our South Mexican Mission Rev. J. E. Davis and wife in Mexico City and Rev. C. L. Neal and wife at Toluca. These missionaries have remained in Mexico throughout the revolutionary period. A number of the other missionaries in the South Mexican Mission have felt that it was better for them to leave their stations.

In our North Mexican field Rev. W. F. Hatchell is still in Juarez and Rev. J. S. Cheavans is at Eagle Pass, Texas. Others have returned to the United States.

We have been conducting considerable mission operations in the North Mexican field throughout the revolutionary period and the work has been

remarkably blest of the Lord through these distressing times. In fact, we have been deeply impressed with the remarkable success that has attended the labors of our foreign missionaries and their native co-laborers. There were reported 194 baptisms in our Mexican missions last year, which was about the average number for many years. We have been greatly pleased to witness the faithfulness and effectiveness of our native brethren. In spite of the hardships they have had to endure, they have rendered a splendid account of themselves and have been very active in preaching the Gospel. The people have never been more receptive to the Gospel-preaching than they have been during the last year.

I shudder at the thought of war with Mexico. I do pray that this threatened calamity may be averted. It would be a long drawn-out struggle and much bloodshed and the consequent embittering of the Mexicans against the people in the United States. At the same time, I realize that if there should be a war between the two countries, the ultimate result would be the opening of Mexico in a wider way to the Gospel message.

Methodist Church (South)

We have at present but two men in the interior of Mexico, the Superintendent of the Mexico City District and the Superintendent of the Guadalajara District. We have three other superintendents who have been looking after their work with more or less interruption, namely: Superintendent of the Monterey District, Superintendent of the El Paso District and Superintendent of the Pacific Mexico Mission. These last three men have been living in border towns on the United States side.

Several of our schools have gone on with little or no interruption and with good patronage under superintendence of native workers.

In my judgment, war between the United States and Mexico would prove disastrous to Protestant missions. The forces which have produced the friction, which have fomented the strife and stand ready to finance the war as far as Mexico is concerned, are hostile to Protestant missions and to democracy. The outcome of such a war will almost inevitably strengthen the position of the anti-Protestant forces. If Carranza on the other hand could be encouraged and supported in this aged long struggle of Mexico for independent and democratic government, Protestant missions would receive every encouragement and, upon his success, the doors of opportunity would be forever thrown wide open to the Christian forces of North America. The turn which the agitation has taken will doubtless be harmful to Protestant missions, even should war be averted. Our devout and earnest prayer is that we may escape war with torn and perturbed Mexico.

Methodist Episcopal Church

There has been no real disturbance in our Missions, but our schools have been closed.

Up to July 1 we had twelve or more American workers in Mexico located at Guanajuato, Mexico City, Pachuca, Puebla. Since then, most of them have come home.

The United States would make a mistake to intervene because the people would at once be cemented against the United States, for all of them are heart-purposed to free their country of the land owners and to enjoy real liberty. They are only divided concerning methods. They argue that the territory loss of the former Mexican war will be duplicated if they do not utterly lose their independence. None but the Mexicans themselves can solve the disordering problems among them. These very disorders are the birth-struggles of a better day. They are strong enough to solve them ultimately. It would require 100,000 soldiers and at least five years

to subjugate them at all. They would harass and destroy our troops in every conceivable way. They would stop at no measure known to the Indian to pick off our men and harass the army. We hope that war will be averted.

Christian Woman's Board of Missions

A few years ago, we had sixteen American missionaries in Mexico. When the orders came, about three years ago, for Americans to come out of Mexico, our workers came away, many of them against their own wishes. We have been able to keep from four to six American missionaries in our station at Piedras Negras, just across the river from Eagle Pass, Texas. A telegram last week told us that they had all come across the river to Eagle Pass, bringing the little orphanage group with them, and their medical work also.

In several towns where we had a good active church, I suppose there is really nothing left of our work except as it may be in the scattered individuals. Some of the mining towns have been entirely broken up.

Pentecostal Church of the Nazarene

All of our American workers have returned to the United States. Our station at Mexico City is in charge of a native physician and preacher. His last letter indicates that they are meeting with success, and that up to the time of his letter the work had continued uninterrupted. We have three stations in Southern Mexico, but all have been closed. No doubt, the above also answers your fourth question as to the results of the disturbance among the Protestant work. Our missionary reports that he has a large hearing and that they have some real definite results.

Hephzibah Faith Missionary

On account of disturbances two years ago in Mexico, our missionaries were compelled to leave the field. They were located in Tuxpam, and were in the midst of the disturbances for several weeks, and felt that the Lord signally worked for them in protecting them, and keeping them in peace in the midst of the trouble. Since then the country has been in such a disturbed condition, that we have not thought it best for them to return. There was a company of Christians to which they ministered, and they have kept in touch with them more or less by letter.

"YE DID IT NOT" *

BY C. MAUD BROWN

A poor blind man—he passed me by the wayside,
He could not see me—how I turned away;
Soon he was lost to view, and then the day died,
Soon on us both night's dark'ning shadows lay.

But since that hour his list'ning face is ever
Rising before me as I come and go,
Why did I let him pass? He who will never.
Pass me again—no rivers backward flow.

I might have cheered with unexpected kindness
That lonely heart whose hope had long been dead.
And cast a gleam of sunshine on his blindness,
Who by no kind or friendly hand was led.

He passed me by so slowly, stopping, stumbling,
His face as anxious with unspoken fear;
In heavy clouds a distant storm was rumbling,
And dangers that he knew not might be near.

Why was I silent? Were the angels weeping?
Was it not such the Saviour died to win;
Poor, lonely, blind—Christ have you in His keeping,
He would have helped you—great has been my sin.

*Reprinted from *Rest and Reaping*.

EDITORIALS

WAR'S WORST PERIL

IT is estimated that three million men —the flower of Europe, Canada and Australia, have already been killed or maimed in the great and deadly strife that is shaking the world. Fathers and mothers, sisters, wives and children give up their loved ones for their country's sake.

Every land is filled with mourning. The loss is unspeakable, for the carnage of war is awful. But this is not the greatest peril and price of war.

There are five million men shut up in the prison camps of Europe and Asia. These outnumber the total armies ever engaged in any previous conflict. The warring nations, prest on every side, find it impossible to provide suitable shelter, clothing, food and employment for these millions. Hundreds of thousands are encamped in prisons which can not be heated in the arctic winters. Many of the war prisoners, without recreation or employment, and not knowing how long their confinement will last or what has become of their homes and families, lose their health and their reason. They become broken down maniacs or embittered against God and mankind. Thousands of these prisoners die physical, mental and spiritual deaths. It is an awful consequence of war, and yet this is not the worst price that the nations are paying.

The most deadly and permeating peril is one not mentioned in the newspapers or war histories, and not often referred to in letters or reports. It is the peril that no government has ever yet laid adequate plans to overcome. It is a greater danger than lack of food and clothing; it is harder to combat than cold or heat; it is ten-fold more deadly than bullets; it is worse than typhus epidemics. Although it may not necessarily kill or maim, it as certainly destroys the efficiency of the soldiers. What is this deadly peril?

One-tenth of the troops passing through a certain port in Europe on their way to the front have been incapacitated for service because of venereal diseases contracted in that port. They were there on an average of only two weeks and had previously passed satisfactorily their physical tests.

Their fight for character was lost before they had struck their first blow for their country. A Christian officer on being compassionated because of the number of his men who had fallen in an exposed position in battle, replied that that loss was nothing compared with the loss of those men who had fallen through sin. Lord Kitchener in his addresses to troops warned them against the two deadliest enemies of the soldiers—intoxicants and immorality.

This danger which besets the soldiers makes a veritable hell in the vicinity of the camps, not only of Europe but of America. Before the troops arrived at the Mexican border, human vultures and vampires had preceded them to lay in wait for the boys and young men. In these camps, the drills and minor duties do not occupy all the day, and *ennui* and nervous desire for excitement and amusement often lead the young soldiers into thoughless excesses that involve awful consequences.

One hundred and fifty thousand American troops are called to the Mexican

border. They are composed mostly of young men, some of them still in high school and not seasoned in character. If they yield to temptations thrust in their way they will bring back in their bodies and souls the deadly results that will spread disease and death.

What is to be done? Two things are necessary. First, the Government must engage in a work of moral sanitation and do all in its power to keep away unmoral as well as physical contamination from the camps. But this is negative and not sufficient.

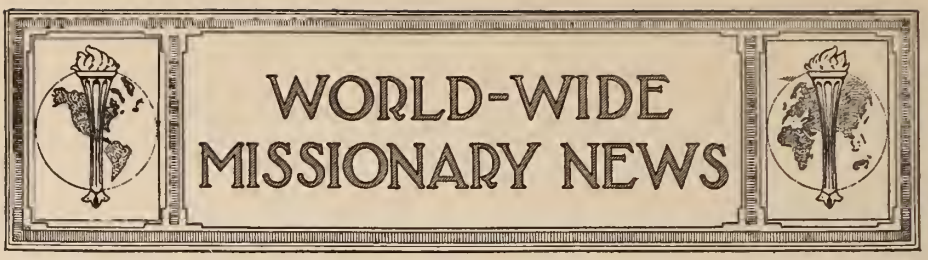
Second, Christians and those most interested in the soldiers must provide for them healthful surroundings and occupations for them wherever possible. This work is being undertaken by the International Y. M. C. A. Already Dr. John R. Mott and his associates have established a wonderful work among the soldiers and war prisoners of Europe and Mesopotamia. He has recently called for fifty more secretaries. Mr. Fletcher S. Brockman, the associate general secretary, is undertaking to establish a similar work among the American troops on the Mexican border. Fifty buildings are needed as social centers in as many camps, and at least one hundred secretaries. These buildings provide writing material—a great boon—and reading matter, games, music, refreshments and amusements. Moving picture machines are required for the long evenings, and athletic contests must be arranged. Special secretaries and evangelists are being enlisted to go from camp to camp directing the activities of the men and holding religious meetings and forming Bible classes.

This is constructive work, the importance of which is inestimable. The Y. M. C. A. asks only $200,000 to establish and conduct this work up to January 1st—a paltry sum compared with that spent on baseball and football or in actual warfare. Great Britain alone is spending that amount in twenty minutes. The governments could well afford to supply these social centers and workers—for military efficiency—but they do not. It is well that they should be supplied by Christian men and women at home, and controlled by Christian leaders. One man in New York has agreed to erect two buildings and to support four secretaries. Let others see the vision and respond to the call. Now is the time. When the troops return it will be too late. Gifts may be sent to the International Y. M. C. A., 124 East 28th St., New York. Your son or brother or friend may be in danger. This greatest peril in war must be met by the prayers and sacrifices of Christians at home.

CHRISTIAN WARFARE

THREE hundred years ago Erasmus, in his introduction to "Enchiridion Militis Christiani," delivered a message on military methods which might be quoted as a newspaper dispatch from a missionary in Turkey to-day. He speaks of the true verity of Christ in view of the war against the Turks:

"The best way and most effectual to overcome and win the Turks should be if they shall perceive that thing which Christ taught and exprest in His life to shine in us. For, truly, it is not meet nor convenient to declare ourselves Christian men by this proof or token, if we kill very many, but rather if we save very many; nor if we send thousands of heathen people to hell, but if we make many infidels faithful. Altho the chance of war . . . should fall so luckily to us that we had gotten the victory so should it be brought to pass that the Pope's dominions and his cardinals might be enlarged, but not the kingdom of Christ, which finally flourisheth and is in prosperity if faith, love, peace and chastity be quick and strong. . . . In my mind it were the best, before we should try with them in battle, to attempt them with epistles and some little books."



EUROPE—BRITISH ISLES

British Laymen's Movement and the War

THE National Laymen's Missionary Movement in Great Britain has been heavily crippled through the war. The secretary of the Scottish Movement has been under arms for more than a year and is now in command of a battalion; the secretary of the British Movement, Mr. T. R. W. Lunt having completed his training as an officer of the Royal Field Artillery, has gone to the front; Ireland has in the same way lost some leading workers. But the work goes on quietly and deeply, for men already weighted with heavy tasks are keeping it alive until its leaders can resume their posts. A specially interesting piece of work, a club at Barton-on-Sea in connection with the convalescent home for wounded Indian soldiers, has been carried to completion by the British Movement, and has won appreciation from the authorities and gratitude from the men.—*C. M. S. Review.*

Missionary Giving in War Time

WE might have expected that during this year of suffering the British gifts to foreign missions would have fallen off. On the contrary, they have increased.

The gross receipts of the Church Missionary Society for the year ending March 31 amounted to £382,948, which is £24,082 more than was received during the previous twelve months. There were 36,335 missionary-boxes issued from the Church Missionary House during the year. This figure is a record, the number issued during the previous year being 12,175.

The International Review of Missions states that the income of the Society for the Propagation of the Gospel met its expenditures. The Wesleyan Methodist Society covered its expenditures and cleared off a deficit. The China Inland Mission increased its income. The London Missionary Society (Congregational) passed through a crisis triumphantly. The Baptist Missionary Society has paid its way. No missionary organization has had to be disbanded.

Children's League of Pity

SCOTLAND has worked out a plan for keeping the boys and the girls of that country interested in the welfare of children less fortunate than themselves. The movement known as the Scottish Children's League of Pity began in 1893, and has since grown into a large national organization. It is really an auxiliary organization of the Scottish Society for the Prevention of Cruelty to Children, and turns over practically all of the funds which it raises to that society. More than $216,000 have been secured for child protection since the league was started.

The membership of the league is made up of children who are classed as juniors, if under 14 years of age, and seniors between that age and 18. The children are organized in groups or circles. These are found now in nearly every section of the country. The league has an associate membership for adults who are expected to promote the work of the children's society throughout Scotland.

THE CONTINENT

Suffering in France and Belgium

THE Commission for Relief in Belgium appeals to the American people to give largely in aid of the people in that portion of France occupied by the Germans. An area of over 1,200 square miles, with a population of 1,250,000, is dependent almost entirely on the Commission for food. Supplies are scarce, so that the slight aid the Commission is now able to give is wholly inadequate. Unless Americans furnish the needed help the results will be tragic. This is but one more of the horrors of the awful struggle.

The McAll Mission and the Boy Scouts

MANY workers of the McAll Mission are serving as chaplains in the army and the fleet, and not a few are in the trenches. While the *salles* are thus handicapped, the general committee, most of whom are beyond the military age, are all working overtime, and the wives of the various agents throughout France are valiantly filling their husbands' places as preachers, teachers, etc. Hundreds of McAll converts on the firing line have been acting as lay evangelists among their comrades.

The war has opened a new field of endeavor to the McAll Mission because of the necessity for relief, and therefor some of the *salles* now serve as hospitals. One of the chapel boats has been utilized as a hospital. Many *ouvroirs* and *cantines* or meeting and eating places for men and women have been opened.

It is interesting to note that the Boy Scout movement was introduced into France by a McAll man, and that the movement has done so much in the way of solving the problem of the street boy that the man who started it has been elected to membership in the French Academy. Some of the Scouts have served in the army and have acted as spies; others have been invaluable in connection with the Red Cross and Ambulance Department.

Bibles Needed for Soldiers

IN an address before the Executive Committee of the World's Sunday School Association, Dr. John R. Mott said, with reference to the present unlimited opportunity for the distribution of the New Testament and the preaching of the Gospel among the men engaged in the European war:

"In nearly thirty years of passing in and out among the nations, of standing before great citadels and great opportunities, I have never known anything to compare with the opportunity presented to us just now by the millions of men under arms and in the military prisons.

"The place where the Gospel is needed most is the place where the men pause before going into battle, or where they come back to recuperate. If ever a man needs help, it is under those conditions."

Five cents will provide a soldier in the hospital, trench or prison camp with a copy of the New Testament. Through contributions received from Sunday-school scholars and adults in the United States, the World's Sunday School Association, in cooperation with the American Bible Society, has provided nearly 500,000 Testaments and Gospels for the European soldiers. There is no limit to the number that are needed.

Protestants in Rome

THE *Tribune de Genève, apropos* of the Pope's recent words about Protestant churches in Rome, makes a little survey of these churches and their work. The English Baptists have three churches; the American Baptists, one; the American Methodists, one, besides large edifices containing orphan asylums, schools, printing offices, etc. The

English Wesleyans have one church. The Waldensians have two large structures—one of them a splendid temple recently erected by an American lady. Besides these Italian churches are the places of worship of the various Protestant colonies which are also attended by Italians. The beautiful American Episcopal Church of St. Paul, the three churches of the British Protestants, the German and the other chapels are of this type. The Salvation Army is about to open a People's Home in one of the crowded quarters of the city. The Young Men's Christian Association has a large fine building in a conspicuous situation. Its management is of course Protestant, but its membership chiefly Catholic.—*Record of Christian Work.*

Plight of Austrian Jews

THE English Missionary, Feinsilber, has been allowed to continue his work among the Jews of Galicia and Buckowina undisturbed by the Austrian Government. He says the poverty and trouble among the 200,000 Jews of these provinces is indescribable. Women and children are perishing for hunger everywhere; never in his life has he experienced such awful times, but he says that never in his life has he felt the presence and blessing of Christ as much as now.—*Israels Missionen.*

MOSLEMS IN ASIA

American Hospitals in Turkey

UNDER normal circumstances the American Board maintains nine hospitals and ten dispensaries in the Turkish Empire in which in the year before the present war 39,503 patients were received and 134,357 treatments given. At the end of 1914 eleven physicians, missionaries of the Board, were in Turkey, three of them being women.

As soon as the war broke out the American hospitals were offered for Red Cross work and the usual staff as well as many missionaries besides joined in caring for the wounded and the grievously sick. Three of the Board's most skilful and valued doctors have died during the year; most of the others have suffered from typhus or other epidemic diseases.

The death, from overwork and typhus, of Dr. Fred D. Shepard, of Aintab, a physician whose life and work were known far and wide, left the full hospital at Aintab in the hands of Dr. Caroline Hamilton, who had typhus, but is up and at work again, with the help of orderlies furnished by the military authorities and some assistance from an Armenian staff doctor.

Notwithstanding deaths and removals, all the Board's hospitals, with the exception of the one in Van, are in operation to-day.

Things that Remain in Turkey

THE American Board has issued a leaflet which reveals the influence of the Armenian martyrs.

Men and women, young men and maidens, college professors, preachers, Bible-women, down to the humblest church-member, proved faithful unto death. They bore their unanswerable witness before the Turkish official and the Mohammedan populace. It could not but make its impress; it can not be forgotten; it will be an abiding spiritual force in the land.

The prestige of the missions and the missionaries also remains; not only remains, but has tremendously increased, partly because of their personal characters and partly owing to their achievments in relief work.

The continuance of the schools and higher institutions of learning is remarkable. It is true that many, especially of the lower schools, have been closed for the lack of both pupils and teachers. But many of the higher schools, and al-

most all the colleges have been running, tho usually with a lessened roll of students and fewer instructors. For these and other reasons, it is believed that the future will hold greater opportunities in the Turkish Empire than have ever been known.

The Future of the Armenians

IN his recent treatment of the Armenian people, the Turk has been seen at his worst; in his most cruel and fanatic temper. He has struck his Armenian subjects indiscriminately, remorselessly, and with murderous intent. He has done his best, say those who know the situation, to clear his land of a people whose thrift, industry, patience and growing prosperity made him insanely jealous. He has done it even to his own hurt, as he has robbed his country of its efficient men; from many a city and town the shoemaker, the tailor, the baker, the dentist, the artizan, the banker, all are gone; and the Turks are crying out ruefully, "Who will work for us?" But they are a hardy and prolific people; industrious, thrifty, ambitious; give them half a chance and they are bound to recuperate. If it be made possible for them to return to the land and to dwell in it, they will reestablish themselves and rebuild their fortunes. Solidified and chastened by what they have suffered, they will be yet more amenable to the preaching of the Gospel and the ministry of Christian helpfulness. If the mingled fear and hate in which for generations they have borne the yoke of the oppressor shall be removed by their enfranchisement from his power, who can estimate what a force they may become for the implanting of a vital Christianity in the nearer East.

The Jews and Palestine

THE greatest conference ever held in connection with the Zionist movement met in the spring in Boston, when some seven thousand delegates repeatedly filled the Mechanic's Hall, the largest auditorium in the city. The dominant note was: "We have arrived at the psychological moment to possess Palestine for the new Davidic kingdom." The steamer which conveyed the New York delegates to Boston is said to have flown the Jewish flag at her masthead. Quite apart from the Zionist organization, a widespread movement has been set on foot in Italy, known as *Pro Causa Hebraica*. The object of this movement is to impress Christian public opinion in the civilized world with the immediate necessity of solving the Jewish problem by the establishment of a Jewish autonomous state in Palestine.

Heroism of Persian Christians

IN recalling the heroism of the missionaries in Urumia and other Persian cities, it should not be forgotten how ably their efforts were seconded by some of their Persian colleagues.

One of the native physicians received a martyr's crown in the village of Khanishan. Four died during the epidemic. The devotion of the native Christians is worthy of all praise. One of the native physicians was the assistant in the hospital, where he had been since his graduation in 1908, and was a most faithful and efficient man. During the first awful days of fear, murder, and rapine, it was his hands that drest and re-drest most of the wounded, with the help of medical students; he thought little of himself and wore himself out until he could not eat, keeping on at his work for three days after he began to be ill. His life was given in the noblest self-sacrifice and many people will remember him with deep affection. Another was a refugee in the mission compound. His wife, a graduate of medicine in America, in spite of the death of her husband and two children, kept bravely on with her work trying to relieve the suffering, especially of the women and girls.

INDIA, BURMA, CEYLON

To Educate the Outcaste

"ONE of our great needs," the Rev. J. P. Butlin, of Aurangabad, wrote recently "is the education of the Indian Church in our district." There are some 1,500 Christians scattered over many hundreds of square miles in 83 villages, in many of which there is not even a government school. In consequence a large community is growing up in ignorance of the knowledge of God. Of the position of the outcaste just come from heathenism, Mr. Butlin writes: "It is an axiom of Hinduism that no outcaste ought ever to read, write, or, in fact, be educated. Suppose by any chance there is a government school, or even private school, in the village, the Brahman master (the master is invariably a Brahman) will throw all the materials toward the outcaste, *i.e.*, slate, pencil, etc., or at any rate put them on the ground, taking care never to touch him. The boy has to sit a considerable distance away from the caste boys for fear of defilement. As to giving him any particular attention whereby he may get on, the master would consider that a sin and a shame. If in spite of all the drawbacks put in his way the poor boy does manage to read—'Well, of course it can't be helped; who can fight against fate'? It is quite true that all this is against the law, but who is to see that the law is carried on when the whole public opinion of the village is on the side of the Grahman"?

An Indian Christian Community

"WE are always hoping that India will think out and interpret Christianity for herself, not rejecting the mighty heritage of the past, but seeing the message both of the Bible and the Church through Indian eyes, growing organically from within, not mechanically from without. I see real signs," writes the Bishop of Lahore, "of this being done in Batemanabad, a Panjab village with about five hundred inhabitants. There is a little company that have banded themselves together to seek to prove the fulness of what Christ means. One of their leaders, a mystic through and through, has made for himself a cross of many-colored woods, which he carries with him wherever he goes, to remind himself and others of the One 'Whose he is, and Whom he serves.'

"They meet daily and sit sometimes half through the night singing and praying and exhorting. Their main purpose is evangelization. There are Sikh villages round where they get a friendly welcome, I fancy largely because of their beautiful singing, and where there is a real movement towards Christianity. One of the villagers has written a metrical version of St. Luke's Gospel in Panjabi. The Psalms in their Panjabi version are an integral part of their life.

The Salvation Army in India

THE recent visitors to Mr. Higginbottom's demonstrate farm is connection with Allahabad College included Commissioner Booth-Tucker, head of the Salvation Army in India. He was in the Civil Service and had already risen high; he would probably have been Lieut.-Governor and a Knight, but gave it up for the Salvation Army. He goes barefooted and wears sandals, and a turban, on which is written "Mukti Manj" (Salvation Army). He gave a splendid talk to the students on service, and they all crowded round to know how they could help him without becoming Christians! The Salvation Army has 7,000 people of the criminal tribes, given into their complete care by the Government, and Booth-Tucker told Mr. Higginbotham that if he were beginning his missionary service in India again, he would go into his work. He said that is the Gospel India needs. He is going to send twelve men regularly to learn agriculture to teach the criminals, and perhaps

the Salvation Army will assist in the support of the farm.

Christian Endeavor in India

CHRISTIAN Endeavor membership in India has more than doubled in the last ten years. In 1905 there were 750 societies registered; now there are 1,678. The membership in 1905 was 22,099; it is now 48,124. Twenty-three out of the 50 members of the Christian Endeavor Council and three of the 10 members of the Executive Committee are native Indians. In the local societies most of the work is done by the Indian Christians, thus giving the maximum opportunity for training to those who will make up the future church of India.

When the National Missionary Council for India was organized recently, a sub-committee was appointed on work among young people. Of this committee Rev. William Carey is chairman, and other members include Rev. Herbert Halliwell, general secretary, and Rev. George W. Brown, Ph.D., treasurer of the India Christian Endeavor Union.

On the Afghan Frontier

WHILE the Afghans do not permit Christians to live and work on their land, they are friendly to the British government.

Lieut.-Col. Sir Francis Younghusband, leader of the mission to Tibet in 1904, and for many years in Government service in India, recently told of unfriendly attempts to stir up trouble among the warlike and hot-blooded tribesmen on the northwest frontier of India. He said in part:

"There is always in Afghanistan a section bitterly and fanatically opposed to any friendship between Afghans and British. Both Turks and Germans naturally set to work on this material, and tried to raise a Jehad, a Holy War. They hoped to start off these Afghans, and with them thousands of headstrong tribesmen, in the wake of the great conquerors of the past in one great avalanche of invasion upon the open plains of India. But nearly twenty-two months have gone by and the project has not yet materialized. There have been raids and fights upon the frontier—seven serious attacks by independent tribesmen. But there are no two years when there are not raids and fights. And the great outstanding fact is that the Amir of Afghanistan stood stedfastly by the assurance of neutrality which he gave Lord Hardinge at the outbreak of the war."

A New Judson Memorial in Burma

A MASSIVE block of marble, seven feet in length, has been placed to mark the site of the Ava prison where Adoniram Judson suffered in 1824. The monument, set on a plot of ground nearly two acres in extent, is the gift of Dr. Henry M. Sanders of New York, who in addition will erect a rest house for travelers and for the religious instruction of wayfarers; walks will be laid out, and shade trees planted. The rest house will measure twenty-one by fourteen feet, while the old prison was forty by thirty feet square. The smaller building will permit the introduction of certain architectural features desirable in a landscape somewhat severe. It will be made of mason work and steel beams and will last a century. A considerable sum will be wisely invested to secure an annual income for the perpetual care of the place. The entire cost will probably be between 5,000 and 6,000 rupees.

Tamil Coolies in Ceylon

THE growth of the tea and rubber industries in Ceylon has brought to the island hundreds of thousands of Tamil coolies to work on the estates. A special mission to this class has been instituted, dividing the island into three sections. Mr. Butterfield, an Anglican clergyman in charge of the Central division, has fourteen districts to oversee. Here are nearly 1,000 estates with a pop-

ulation of 200,000 non-Christian coolies. He has in his staff two school-teachers, one Tamil assistant, and sixteen catechists to work this vast field.

Much help is given the Central division by the Tea Coolie Mission in London which supports five catechists. Many of the planters in Ceylon cooperate with the missionaries. Other superintendents oppose them. Preaching services are held for the coolies on the muster grounds before they scatter for the day's work and in their "lines" when they have finished for the day. There is a considerable purchase of the Scripture and distribution of evangelical handbills. No general turning to Christ has yet been reported, but there are sporadic conversions.—*A Record of Christian Work.*

SIAM AND LOOS

Evil Spirits and Doctors in Siam

THE doctors of the Presbyterian hospitals in Siam send home various interesting items of news. Doctor Park of Prae describes the case of a woman who came to his hospital saying that there was a spirit in her abdomen. The spirit-doctor had told her so and given her many kinds of treatment. The spirit proved to be a cyst which discharged, when drained, three gallons of fluid. The patient returned home in good health, to the great astonishment of her friends. "We have had many visitors to inspect the spirit now preserved in spirits." Doctor Mason of Chiengmai speaks of many patients brought to his hospital as a last resort, unfortunates who otherwise would die on the streets. "Such we have not only to feed but to bury as well."

Christian Fraternity in Siam

WE find a note of Christian unity in the Siamese jungle. "In Muang Yawng," writes a Presbyterian missionary, "we met four Baptist helpers and found them and their converts as cordial as ever. They attended communion in both places where we celebrated it and all communed. By invitation one of their helpers distributed the cups." Presbyterian and Baptist converts have all agreed among themselves to "know no sides." They say they are "all on Jesus' side." A proposal is made to make *The White Elephant,* the organ of the South Siam Mission, a union organ for all missions working in the country. "If it is possible," says the report, "to secure the cooperation of societies at work in Burma on the west and in French Indo-China on the east, a periodical representing all Protestant missionary work in Indo-China, as the *Chinese Recorder* in China, might be established." Everyone who reads the *Recorder* would rejoice to see it duplicated in the countries south of China.

CHINA

Chinese Christians In Business

A NOTABLE illustration of Christianity in business is afforded by the Hongkong China Company, a firm of Chinese operating in Hongkong and Shanghai with a capital of $750,000. Its four-story department store and five-story hotel in Shanghai will be completed early in 1917, and its six-story store in Canton is already open for business. Elevators and roof gardens are features of each building.

Christianity is being lived by both employers and employes in the Canton establishment, which is known locally as the store of the Sincere Company. Christian employes have formed a society called "The Sincere Christian Association," which makes itself responsible for the morals of the young men employed by training them in Christian principles. Physical, mental and moral instruction is given, a special night school having been opened. A weekly and monthly newspaper is issued by this society. "The Christians in this establishment consider personal work and mutual helpfulness their heaven-born

duty," declares a Chinese writer in The *Chinese Christian Intelligencer.*

A similar society exists in another large Canton institution, the store of the "True Light Company." Every Sunday night a lecture is given or a discussion on a worth-while subject held by the members. More than thirty have joined a Bible class.

A Christian Chinese Weekly

"THE general excellence of the *Intelligencer* causes men to honor Chinese Christians." So writes Mr. Kao, a prominent business man in China, concerning the *Chinese Christian Intelligencer,* a weekly, giving both religious and general news, which is published by the American Presbyterian Mission. Mr. Kao commends the paper still further, as follows:

"The *Intelligencer* has brought life and activity to the Chinese Church. A few years ago Chinese Christians were unacquainted with each other and their work was individual and isolated. Your paper has changed all that. Not only has it linked together the Chinese Church in different parts of China, but it has inspired members to greater effort. Reports of revivals throughout the country published in the paper have moved the people to greater activity. It has widened the intellectual horizon, explained the difficult parts of the Bible, and by its articles on the regulation of home life and conduct elevated the home."

The Gospel for Chinese Postal Officials

DR. S. M. ZWEMER tells in the *Christian Herald* of an effort to meet the spiritual needs of the post-office employes in China:

"Through our little 'Gospel Mail' magazine, which goes to the post-offices throughout the Chinese Empire, we have the great privilege of sending the glad tidings to many intelligent and thoughtful Chinamen who have no other means of spiritual help. It may be they are a hundred miles from any missionary; but the 'Gospel Mail' finds them out, because they are postal officials, and, as every number puts them in communication with our missionary at Shanghai, they can, after reading these messages, write to him of their soul's needs. A good many, from all parts of China, take advantage of this; and very touching is the soul-hunger revealed in these communications. One man registered his letter to insure its reaching our missionary—Mr. Heal—because it contained that all-important question, 'What must I do to be saved?' "

Chinese Women as Bible-Class Teachers

THE women of China, following in the steps of their American sisters, are training for leadership in the Adult Bible Class work of their country, says the World Sunday-school Association. During the past year, five Bible Training Conferences have been held in China as an outgrowth of the evangelistic movement inaugurated by Mr. Eddy. No women were in attendance at the first two of these conferences, which were held in Kuling and Mukden; while the last three, held in Swatow, Canton and Foochow, were all attended by women. Two Bible Conferences, one in Kuling and one in North China, are now being held especially for women. American methods of Sunday-school organization are taught in these conferences, as these methods are found to be especially adapted to the Chinese. The women, who are trained in these conferences, will, in their turn, organize classes which will be centers of service for other women.

Careful "follow-up" work is planned for each of these Bible conferences. The Swatow Conference will have eleven "follow-up" meetings, the Canton Conference, fourteen, while the Foochow Sunday-school Union, with the various Chinese Sunday-school secretaries employed by the several denominations,

will be able efficiently to follow up the good conference held there.

Morphia Succeeds Opium

AFTER a tour through the districts around Peking, a report on opium and morphia consumption has been prepared and sent to the National Opium Prohibition Society by Mr. Fu, Engineer-in-Chief of the Hua Hsing Mining Company. Among other things the report says that in the south of Peking opium has almost entirely disappeared, but morphia has taken its place. Among the poor, five coppers is paid for each hypodermic injection, whereas the rich usually go to Tientsin and lay in a stock for themselves. It is sold in nearly every Japanese drug shop in Tientsin at about ten dollars an ounce, and retailed in the districts at about ten times that amount. The trade is such a profitable one that the Yamen runners find it worth their while to keep their mouths shut.

A missionary living near the border of lower Mongolia reports similar conditions, as follows:

"Japanese are busy selling morphia and syringes, surreptitiously; and recently one of their victims came to the hospital, a broken wreck of a splendid young fellow. The Chinese have stamped out opium in this province and all the cases I get are through smuggled opium."

JAPAN—CHOSEN

Japanese Tributes to Bishop Harris

THE farewell banquet which was given for Bishop Harris of the Methodist Church by a notable company of Japanese was an illustration of the place which a missionary may come to occupy in the land of his adoption.

The government had exprest appreciation of Bishop Harris by presenting to him the Third Order of the Rising Sun; and at the banquet he received the Second Order of the Sacred Treasure.

Baron Ishii spoke most warmly of Bishop Harris's life and work, and said: "If all Americans were as open to the Japanese as Bishop Harris is, and if the Japanese respected all Americans as they respect Bishop Harris, there would be permanent friendship between the two nations. There could be no grave questions arising between them."

Bishop Harris is to return to Japan to spend his years in promoting a cordial relationship between Japan and America. He will have the opportunity to develop a better understanding and appreciation of Christianity through his approach to the leadership of Japan. He plans to give a large portion of his time and influence to make the World's Sunday-school Convention the most important world gathering ever held in Japan, because of its historical, strategical and uniting value following the greatest war in history.

A Christian Leper Poet

THE Japanese government maintains a hospital for lepers at Oshima, a small island near Takamatsu. Most of the lepers, when they come to this institution, are very bigoted Buddhists, and they actually drove away the Christian superintendent six years ago, and requested the missionaries to discontinue their visits. So for nearly two years no Christian work was done there, and then there came a request to come again from the lepers themselves, and now the place is visited regularly every month. Practically all of the patients are now at least tolerant toward Christianity. Six men have been baptized and about fifteen have become so interested that they attend all the meetings. Among the baptized Christians is one Nagata San, who has had the disease for many years and is in a serious condition. He is not only a Christian of nearly two years' experience, but is also a poet, and it is his delight to write for the little paper published by the Takamatsu Christians.

His Citizenship Restored

SOME years ago a criminal who was in prison nine times became a Christian. Upon his release he started a home for discharged prisoners. He had been a pickpocket, and one time had stolen seven watches in the course of a half-hour's railway journey. He has lived an exemplary Christian life. He has a beautiful family. His children like Sunday better than any day in the week because it is the Lord's Day. At the coronation the emperor honored this man by wiping out all records of his misdeeds and by restoring to him all citizen's rights and privileges. When he came to Tokyo to give thanks, the Home Department officials recognized his wonderful change in character as a result of his having firmly accepted the teachings of Christ.

Buddhist Opposition to Christian Sunday-schools

THE movement on the part of the Buddhists in Japan to keep the children away from the Christian Sunday-schools is growing rapidly. Mr. H. E. Coleman, who was sent to Japan last fall by the World's Sunday-school Association, as Educational Secretary for the Empire, writes that, according to investigation, there are about 680 Buddhist Sunday-schools throughout the country, with an enrolment of 110,000 children. The Buddhists plan to bring their Sunday-school membership to 228,000.

In commemoration of the recent coronation, a Buddhist Sunday-school has been opened in the Temple of Nishi Honganji, Tokyo, which is attended weekly by about three hundred children. For the program of service at the Honganji, the children at first sing songs in praise of the Buddha in front of the statue. The teacher then gives a simple lecture on some part of the Buddhist books and tells some Buddhist story or interesting fable in which educational instruction is involved.

Japan and Sunday-schools

PREPARATIONS are still in progress at Tokyo, Japan, for the World's Eighth Sunday-school Convention, in spite of the fact that the date is deferred until after the close of the European war. The Japanese Committee, of which Marquis Okuma, premier of the Empire, is chairman, and Baron Shibusawa, Japan's foremost financier, is vice-chairman, has already raised $32,000 for the reception and entertainment of the delegates.

But meantime Japanese Christians are making striking progress in Sunday-school methods, have opened in Tokyo in February a training school for Sunday-school workers, which now has 140 students.

The full course covers two years, and graduation from the school requires the completion of ten courses, an average of eighty per cent. in attendance and seventy per cent. in class work.

"Better Babies" in Korea

"WE have just closed our baby show at Songdo," writes a missionary of the Methodist Episcopal Church. "In more ways than one it was a howling success. Each mother was nervously eager to have her 'best-ever' baby come up to the required standard. The little ones were classified according to age into six divisions. These forty-four small citizens were sub-classified according to sex, weight, height, chest and other measurements. In each section appeared a big poster giving detailed information as to the points included in the scientific care of infants. The doctors patiently explained these points to a group of enthusiastic mothers, stressing the most common deficiencies and suggesting their remedy. Critical judges carefully examined each child and decided as to the winner, and the mother

of the 'banner baby' was warmly congratulated."

Soul Winning—How They Do It

A MISSIONARY thus describes some of the methods of personal work used by the Korean Christians: "Soon after my arrival I was assigned to do visiting in certain homes, and a little book was given me containing the names of each believer. On each page was a second name, and when I asked what that meant I was told that that was the name of the unbelieving woman for whom this believing woman had promised to work and pray until she became a Christian. As soon as one had become a Christian her name was transferred to another place, and the first sister would select another for whom she would work and pray. Pretty definite personal work, don't you think?"

Sunday-school Work in Formosa

A TOUR of the Island of Formosa in the interests of Sunday-school work was recently made by Rev. H. Kawasumi, General Secretary of the National Sunday-school Association of Japan, and Rev. K. Mito, representing the Methodist Sunday-school interests in Japan. Mr. Kawasumi, in a letter to the World's Sunday-school Association, states that he was treated with special courtesy on this tour, being allowed to ride free on both ship and train. At the various points touched, the people were invited by the government officials to listen to himself and Mr. Mito.

In a sixteen days' tour, Mr. Mito and Mr. Kawasumi covered 3,354 miles, visited ten cities, held fifty-seven meetings, attended by 2,539 people. Some of these meetings were for teachers, some for the general public and some especially for children. After the evening meetings, the people came to the hotel and talked until midnight, and early the next morning they were again waiting to listen to these Sunday-school specialists. This tour is a part of the Sunday-school campaign in one hundred cities of Japan, which is being financed by the World's Sunday-school Association.

AFRICA

Consecrated to Work for Moslems

BLIND KHLIL, one of the native workers in Alexandria, is noted for his earnest desire for the conversion of Mohammedans. One of the missionaries writes of him:

"This man is most earnest and faithful, always doing more than is required of him. Last year I told you that he had lost his two little ones inside of a month. This year he is rejoicing in the presence in his home of a little son. When I asked him what was the name of the baby, he replied, 'I want to call him Mohammed.' 'Why should you give him a Moslem name?' I said. 'I don't believe you will get any one to baptize him that.' His reply was, 'If I pray a great deal for the boy he may become a great evangelist to the Mohammedans, and if I name him Mohammed they will know that I love and care for them, and they will be pleased with him because he has this name.' It ended in his being called 'Raymond Lull' for the great missionary to the Mohammedans."

A New Kind of Funeral

THE funeral in Egypt is one of the places where it is becoming more and more possible to preach the Gospel.

A public blow was dealt the terrible mourning customs of the people at the death of Busta Bey Khayat, by the bravery and stedfastness of his widow and daughters, who are devoted Christians, loved and admired by all who know them well. The man was worthy of all honor, and as he was the last of his generation in a family of old standing and of enormous wealth, all the rules of society demanded an elaborate and prolonged display. The family had, indeed, in days past, been noted for such demonstrations.

But on this occasion, tho the temptation was so great, the widow exercised the utmost self-control and self-denial from the time the funeral left the house. The old custom had been to hire a mourner to lead in the wailing; instead of this, a comforter was hired, Bakheeta Salih, one of the Bible women to whom suffering has given a message. The dwelling became a church and the crowds of women who gathered daily, instead of dividing their time between wailing and gossip, sat quietly listening to the reading and preaching of the Word or joining in prayer.

Reaching the Young Men in Cairo

ILLUSTRATED lectures have been found by Rev. Stephen Trowbridge, the World's Sunday-school secretary, to be one of the best methods of reaching the people of Egypt, and especially the Moslems. Mr. Trowbridge recently gave lectures for the young men in Cairo on the following subjects: "The New Era in Asia," in which he followed Dr. Mott in his travels; "The Life of David Livingstone," and "The Greatest Life in History," in which he showed scenes from the ministry of Jesus of Nazareth.

On the evening of the last lecture over 550 men were in attendance, and the striking thing was that nearly half of them were Mohammedan boys and young men from the government schools who came in response to invitations. Mr. Trowbridge writes: "Boys from certain schools came in a body and it made one's heart beat fast to see these large groups crowding up for seats and then to be able to speak to them for nearly an hour on the meaning of the life of Christ."

For the Children in the Sudan

DR. S. M. ZWEMER has recently made a tour of the Anglo-Egyptian Sudan for the World's Sunday-school Association, and as a result the World's Association is planning to place a special Sunday-school worker there. The population is estimated by the government to-day at three and a half million, of which almost a million and a half are children under fourteen years of age. It is stated that all told only three-tenths of one per cent. of all the children in the Sudan are in any school.

"Never have I seen children more responsive to a word or a smile or a friendly act than the children I met in the Sudan", writes Dr. Zwemer. "It was the same everywhere. The eager faces of those whom I saw in the Preparatory School for Gordon College from many parts of the Sudan, and the persistent friendliness of the unkempt and neglected beggar children on the streets, proved their responsiveness to an extraordinary degree. One generation of these children, understood as they should be, loved as they asked to be, and approached in the spirit of Jesus Christ, and with His highest gift, the Gospel, would transform the Sudan into the Kingdom of Heaven."

The English of African Boys

THE mistakes of schoolboys all over the world make amusing reading. An English schoolmaster on the East Coast of Africa writes in the *Church Missionary Gleaner*:

"At the end of term the section that is doing English subjects is very entertaining, and one does not get bored in the slightest degree when reading through their examination papers. In the grammar paper, one boy said that the feminine of 'earl' was 'early'. Another gave it as 'earlier.' 'The masculine of eve is Adam'. 'The plural of donkey is ass'. In the Scripture papers, Dives was described as 'a glutinous man'. From an essay entitled, 'An autobiography of myself', is taken the following: 'We have games of football every evening, but have stopt playing lately on account of our wounds. We

hope to start again very soon. . . . Schoolboys are very brave.'"

Uganda Heresy Subsiding

REFERENCE has been made from time to time to the strange sect which arose about a year and a half ago in the Church of Uganda, calling itself "the Church that does not drink medicine." It grew out of a misunderstanding of a text of Scripture, for the word used in the Luganda version of the Bible to translate the word "witch-doctor" or "charmer" is the Luganda word for a doctor of medicine. Many thousands of the people were "baptized" by an ex-teacher named Malaki, for the most part without instruction or preparation of any kind. The movement has been practically confined to the simplest and most illiterate classes, anxious to secure a Christian name, while deeply ignorant of the elements of the Christian faith. Many hundreds of these people have since put themselves under instruction in the Christian congregations, and there seems every prospect of this schism dying out in the near future.

THE ISLANDS

America's Duty in the Philippines

BISHOP BRENT strongly urges the retention of the Philippine Islands by the United States. He says: "The Philippine Islands are an American dependency, the acquisition and retention of which is solely justified by our stedfast purpose to develop an autonomy best suited to the capacity and genius of the Filipinos. If I advocate the continuance of this relationship it is because I believe that we are still in the midst of the unfinished task and solemn trust and that the continuance of such relation is most advantageous, if not quite necessary, to this purpose and to the ultimate independence of the Filipinos as a self-governing nation. Whatever this country has done can avail little unless our national purpose in the Philippines is supplemented by efforts to put them into a larger relation with Jesus Christ.

"There are those who advise severing the tie on the score that the islanders are, nationally speaking, a peril; that they present a certain weakness in time of trouble, making a vulnerable place in our armor. I leave it to your conscience and manhood whether any such reason exists to destroy this almighty trust."

New Point of View for the Filipino

REV. J. L. McLAUGHLIN, representing the World's Sunday-school Association in the Philippines, in speaking of the advance made in religious education, says that for centuries the Filipino has depended entirely upon ecclesiastical direction and orders in everything religious. Any idea of initiative or responsibility in religious matters on the part of the laity is utterly foreign to them and not easily understood. Their part has always been to obey orders. In the earlier days of the Sunday-school in the Islands, the schools were considered as a place where they came to be entertained or to be instructed by the pastors or the missionaries, but not a few of the laity are being inspired to aid in the great work of evangelizing the rest of the Islands, and to consider the Sunday-school a workshop rather than a rest house—as a place where each one can find ready service.

During the past year fourteen Sunday-school conventions have been held in different provincial centers throughout the Islands, one General Convention being held in Manila. Approximately 4,000 official delegates attended these conventions, besides a large local attendance at each gathering. Most of the provinces have been organized in Provincial Associations, each one with its own officers and working on its own plan to meet local conditions. This gives

a closer point of contact and enables them to work more harmoniously.

Japanese Take Over German Islands

THE Japanese have taken over the Marshall Islands and the American Board missions there. Three is as yet no definite information with reference to the Ladrone Islands or the Caroline Islands, but it is reported the Carolines also have been taken from the Germans. Nauru, formerly one of the Marshall group, has ben connected with the Gilbert Islands and is now under the British flag. The Japanese have been most humane and courteous in all their treatment of the natives of the Marshall Islands.

NORTH AMERICA

Robert P. Wilder in America

THE Student Volunteer Movement owes much in its inception and early development to Robert P. Wilder, its first traveling secretary and later a missionary in India and a secretary of the British Student Movement. This summer, which marks the thirtieth anniversary of the conference at Mt. Hermon where the Movement was founded, brings the announcement that Mr. Wilder is to return to America, and will take charge of the Religious Work Department of the International Committee of Young Men's Christian Association. Mr. Wilder is the son of a pioneer missionary to India, the founder of the *Missionary Review*.

Rockefeller Foundation War Aid

MORE than $3,000,000 was appropriated by the War Relief Commission of the Rockefeller Foundation during the six months ending June 30, the first half year of the commission's existence. Of this amount more than $2,000,000 already has been expended. The figures are contained in the report of the Foundation.

Of the total of $2,159,985 expended during the six months, Belgium was by far the greatest beneficiary, $1,290,292 having gone for relief in that country or among Belgians in other countries. Armenian and Syrian relief was next with $360,000, and Serbian relief third with $148,894. An appropriation of $1,000,000 for relief work in Poland, Serbia, Montenegro and Albania is yet to be expended.

For relief work in and about Constantinople, $35,000 was expended, while $55,000 was devoted to the Surgical Laboratory at Compiegne, founded by the Rockefeller Institute for Medical Research and under the direction of Dr. Alexis Carrel.

Charles Stelzle's New Work

REV. CHARLES STELZLE has become field secretary of the Federal Council of the Churches of Christ in America.

Mr. Stelzle lived in New York's tenements for twenty years before preparing for the ministry. After a successful pastoral work in St. Louis and Minneapolis, he has been identified with practically every great movement of the Church during the past fifteen years. Mr. Stelzle organized the department of Church and Labor of the Presbyterian Church and was its superintendent for ten years, during which time Labor Sunday was established.

Mr. Stelzle brings to the service of the churches unique talent and wide experience, and his work for the present will be in the fields of the economic phases of the liquor problem, and the Church and labor, with other activities undertaken in connection with the Federal Council.

An Afro-American Synod

THE Presbyterian Assembly proposes to organize the Negro Presbyterian churches into a synod. The plan is to organize a presbytery in each state. Or, if there are not ministers and churches enough in one state, two will be put together. When these separate negro pres-

byteries have been organized, instead of being attached to the white synods in which they are, they will be gathered into one synod, called the Afro-American Synod of the Presbyterian Church in the U. S. The advantages of this plan are thus set forth: "It will give our colored ministers and elders a chance to show their gifts. As it is now, most of them belong to white presbyteries and synods, and never open their mouths unless to vote. They have little part or lot with the General Assembly, synod or presbytery. They can not develop under such circumstances; but under their own 'vine and fig tree,' they will be more at home, and will take a more active part in Presbyterian work."

Italians in America

THERE is no field more open to the service of the Church in America than is found in our Italian communities. There are more than two million Italians in this country. That they are largely drifting away from the Roman Church is conceded everywhere. They are making an eager and grateful response to the evangelical appeal. All leading denominations are pressing their work among Italians. To name one—there are about one hundred Presbyterian churches and missions employing the Italian language, and many others with various points of contact with Italians. There are more than seventy-five Italian-speaking pastors and missionaries, including women visitors, engaged in Presbyterian work. Large investments have been made in new buildings and equipment exclusively for Italian work, ranging from $5,000 to $75,000. The Presbyterian Board of Publication issues an Italian weekly religious paper, *The Herald,* and carries on an extended colportage work.

A New Baptist Secretary

REV. J. T. AITCHISON, D.D., the new home secretary of the Foreign Mission Society, began his duties on June 15 in the office so long occupied by Dr. F. P. Haggard. Dr. Atchison was formerly joint district secretary at Chicago. Rev. Herbert J. White, D.D., pastor of the First Church, Hartford, Connecticut, has been elected chairman of the Board of Managers; Professor Ernest D. Burton, D.D., of the University of Chicago, vice-chairman, and George B. Huntington recording secretary.

The Southern Presbyterian Assembly

THE Presbyterian General Assembly which met in Orlando, Florida, last May, took some steps that may greatly affect the history of that Church. Committees were appointed to study and report on the following subjects:

1. Woman's position in the Church. Southern Presbyterians have been extremely conservative as to woman's voice and activity in the Church.

2. A committee on closer cooperation and comity with the Northern Presbyterian Church.

3. The Colored Presbyteries and Churches. The committee are asked to devise some definite policy for better plans and to consider the status of the Afro-American Synod.

4. The Committee on Communion Wine has asked for another year in which to complete its report. This will be an important pronouncement on the use of fermented or unfermented juice of the grape.

OBITUARY NOTES

Bishop Peel of Mombasa

ONE of the most devoted missionaries of the Church Missionary Society, Bishop Peel of Mombasa, died suddenly in April. An English officer's son, born in India, he began his missionary career in that country, first at the Noble College, Masulipatam, and lastly at Bombay as Secretary for all the C. M. S. Missions in Western India. Then

in 1899 he was consecrated first Bishop of Mombasa. He was one of the moving spirits in formulating the scheme for federation which the famous conference in Kikuyu met to consider. The whole course of Bishop Peel's episcopacy was marked by progress, only interrupted at its most promising stage by the outbreak of war, when his diocese became the scene of the operations of the East Africa Expeditionary Force. His life was one wholly yielded to God and to Africa.

Dr. A. L. Riggs of Nebraska

"THE Indian race has lost a great leader and friend through the passing away of Dr. Alfred Longley Riggs of Santee, Nebraska." So writes Rev. Henry Roe Cloud.

Dr. Riggs was a son of the famous missionaries to the American Indians Stephen and Mary Riggs, described in the volume "Mary and I," and was for many years settled in North Dakota. Mr. Cloud says further: "To the white race he interpreted the noble qualities of the red man so successfully that the latter was accorded a new measure of respect. He so effectually taught the good qualities of the white race as found among the best Christian civilization that the Indians who came under his tutelage became the faithful friends of the whites. In all this he taught by example as well as by precept.

"The memory of his good works is enshrined in the hearts of thousands of red men and women who are better and happier because of him."

Mrs. Wm. Baird of Chosen

AT Pyeng Yang, Chosen, on June 9, Mrs. William M. Baird, a beloved Presbyterian missionary, passed away.

Mrs. Baird was the daughter of Mr. and Mrs. Jacob C. Adams of Greensburg, Indiana. She grew up in a home of deep missionary interest and sailed with her husband for Korea on December 8, 1890. In spite of growing family cares as the years went by, and the fact that she was compelled to teach her five children herself until they were old enough to be left in America for education, she found time for Christian work among the Koreans and was to the women and children a "queenly woman." As a Bible Class teacher, a trainer of women for Christian work, and an instructor and example in the making of a home, she was a power for good.

In addition to her many duties Mrs. Baird found time to write books and articles and to translate several volumes into the Korean language.

Rev. S. G. Wilson, D.D., of Persia

THE Rev. Dr. Samuel Graham Wilson, died of typhoid fever at Tabriz, Persia, on July 2d. He was born on February 11, 1858, in Indiana, Pa., the son of Andrew Wilson. He was married in 1887 to Annie Rhea, daughter of one of the pioneer protestant missionaries in Persia, whose life has been commemorated in the book entitled "The Tenesseean in Persia." Mrs. Wilson and four children survive.

After having graduated at Princeton College in 1876 at the age of eighteen, he spent three years at the Western Seminary and a fourth at Princeton. Since 1880 he has been laboring at Tabriz as a missionary of the Presbyterian Board, as preacher, teacher, and organizer. His business capacity was so manifest so that he was selected to distribute the Armenian Relief funds for the refugees in Russia, and it was while engaged in this work that he contracted the disease which culminated in his death.

Mr. Wilson has written four works of permanent value: "Persian Life and Customs," "Persia's Western Missions," "Modern Movements Among Moslems" and "Bahaism and Its Claims."

Mr. Wilson spent his life doing good. His single purpose was the propagation of the Gospel. To this he gave his thought, his time, his all.

BOOKS ON MISSIONS AND MISSION LANDS

Crisis in the History of the Papacy. By Joseph McCabe. 8vo. 450 pp. $2.50 *net*, 1916.

This is a book of facts—many of them unpleasant facts, others momentous facts. Mr. McCabe presents his history in the form of a study of twenty famous popes. He has selected the men whose careers were most influential in the making of the Papacy without reference to whether they were bad or good. Catholic as well as Protestant authors are quoted, and some of their testimony is particularly significant.

The volume is intensely interesting and gives the key to the understanding of many of the characteristics of the Papacy—its strength and its weakness. The growth of papal doctrines, practises and ceremonies is an illuminating study. The immorality, cruelty, craftiness and presumption that characterized some of the Popes should forever discredit the claims of the Pope to be the vice-gerent of God. Those who study Latin America would do well to consult this volume to discover the groundwork of the Papacy in the new world.

World Missions and World Peace. By Caroline Atwater Mason. Ills. 12mo. 274 pp. 50c. board; 30c. paper, 1916.

We have here a thoughtful plea for peace and a clear presentation of the force that will promote peace. Militarism has no place in the Church, but the medieval Church did not so understand Christ. Mrs. Mason studies the fundamental character of Christianity as an anti-militaristic organization; the growth of the Church and the growth of militarism within the fold; the peaceful progress of Protestant missions over the world and the history of the Peace Movement.

"Is it not full time," asks Mrs. Mason, "for the Christian Church to awake to its supreme responsibility—to guide men back into the Way of Peace? to insist that nations as well as individuals, calling themselves Christians, must keep the law of Christ? Upon the action of the Church to-day the future history of the cause of Christ depends. Never before was war so mighty, but out of it, by the grace of God and the faith of the Church, there shall proceed a world unity of which we have only dared to dream." We can not, however, confidently expect such a realization, except as Christ Himself shall come to reign over the earth.

Missions vs. Militarism. By Richard G. Stevenson. 16mo. 107 pp. 50c. *net.*

Christian missions are here seen as the only alternative to militarism. It is a less careful study than the preceding volume. The peace program may become operative says Mr. Stevenson.

(1) When Christians learn to Emphasize the Essentials of Common Faith.

(2) When the Church at Home and Abroad Unites in Common Service.

(3) When the Branches of the Church Agree to Divide the World Fairly.

(4) When Christians Mobolize One Army of the Living God for Triumph.

(5) When Munitions for Holy Warfare Leap to Millions upon Millions.

(6) When men learn that Preparedness and Alliance lead to War, and that Some Form of Central Court is Needed with Power to Enforce Its Laws.

NOTE.—Any books mentioned in this department will be sent on receipt of price. Address The Missionary Review Publishing Company, 156 Fifth Avenue, New York.

Devolution in Mission Administration. By D. J. Fleming, Ph.D. 12mo. 310 pp. $1.50 *net.*

This is a pioneer volume on Missionary Administration on the Mission Field. Such a study is greatly needed, since there has been too much haphazard missionary policy. Dr. Fleming writes from experience in India, and has studied the history of five American societies in that field. He includes in his survey: (1) Ecclesiastical development; (2) Mission and native Church administration.

The volume deserves the close study of mission officers both at home and in the various fields. It is a distinct contribution to the science of missions.

The Inspiration of Responsibility and Other Papers. By Bishop Charles H. Brent. 8vo. 236 pp. $1.50 *net.*

Bishop Brent is preeminently a stimulating and inspirational writer and speaker. He is a man with a positive message which he delivers clearly, forcefully and fearlessly. The papers and addresses gathered together in this volume cover a wide range of subjects prepared for various occasions, but they are all thought-provoking and valuable. Several deal with the Bishop's conception of the Church and of Church unity; others relate to missions and mission problems, but the most stimulating are those that deal with personal problems and responsibilities: "The Inspiration of Responsibility"; "Human Brotherhood"; "Prayer"; "A Vision of Manhood" and biographical studies of Alexander Hamilton, Queen Victoria, Lincoln and McKinley. These are worth reading.

NEW BOOKS

The Stone of Help. Autobiography of A. B. Leonard, D.D., LL.D. Frontispiece, 8vo. 349 pp. $1.50, *net.* Methodist Book Concern, New York, 1916.

Hidden Pictures, or How the New Testament is Concealed in the Old Testament. By Ada R. Habershon. 12mo. 284 pp. Cloth, 3s. 6d., *net.* Oliphants, Ltd., Edinburgh, 1916.

Bible Battles. By Lettice Bell. Frontispiece. 12mo. 211 pp. Cloth, 3s. 6d., *net.* Oliphants, Ltd., Edinburgh, 1916.

Christ in Holy Scripture. Being a Study in the Name of Jehovah "The Lord." By the Rev. Francis L. Denman, M.A. 84 pp. 1s. 6d., *net.* Oliphants, Ltd., Edinburgh, 1916.

The Dynamic of All-Prayer. An Essay in Analysis. By G. Granger Fleming. 12mo. 193 pp. 2s. 6d., *net.* Oliphants, Ltd., Edinburgh, 1916.

The Dynamic of Faith. By Paget Wilkes. 12mo. 178 pp. 2s. 6d., *net.* Oliphants, Ltd., Edinburgh, 1916.

A Challenge to Life Service. (College Voluntary Study Courses, Second Year—Part II.) By Frederick M. Harris and Joseph C. Robbins. 16mo. 152 pp. National Board of the Y. W. C. A., New York, 1916.

The Soul-Winner and Soul-Winning. By the Rev Joseph W. Kemp. 16mo. 67 pp. 1s., *net.* Oliphants, Ltd., Edinburgh, 1916.

Cooperation in Coopersburg. By Edmund DeS. Brunner. Ills. 12mo. 95 pp. 50c. Missionary Education Movement, New York, 1916.

Children of South America. By Katharine A. Hodge. Ills. 12mo. 128 pp. 1s. 6d., *net.* Oliphants, Ltd., Edinburgh, 1916.

The Soldier's Companion. Messages of Hope, Comfort and Love. 32mo. 183 pp. 1s., *net.* Oliphants, Ltd., Edinburgh, 1916.

Leading Opinions Both For and Against National Defense. A Symposium of Opinions of Eminent Leaders of American Thought on the Subject of Our Needs for National Defense. Collected and arranged by Hudson Maxim. A handbook and guide for debaters and public speakers, presenting both sides of the question with absolute impartiality. 12mo. 154 pp. Hearst's International Library Co., New York, 1916.

Defenseless America. By Hudson Maxim. Frontispiece. 12mo. 318 pp. Hearst's International Library Co., 1916.

Sermon Reading. From the Notebook of the Octogenarian Traveler, W. Spooner Smith. 12mo. 55 pp. $1 *net.* Richard G. Badger, Boston, 1916.

Missions vs. Militarism. By Richard Taylor Stevenson. 16mo. 107 pp. 50c. *net.* Abingdon Press, New York, 1916.

How One Church Went Through a War. Being a Selection of Sermons from the Notebook of the Octogenarian Traveler, W. Spooner Smith. 12mo. 171 pp. $1 *net.* Richard G. Badger, Boston, 1916.

Illustrated Bible Readings. Edited by Wilbur F. Crafts, Ph.D. Endorsed by Union Bible Selections Committee. 8vo. 397 pp. Illustrated Bible Selections Commission, Washington, D. C., 1916.

A Master Builder: The Life and Letters of Henry Yates Satterlee. By Charles H. Brent. $4.00, *net.* Longmans, Green & Co., New York, 1916.

Bible Stories and Poems. From Creation to the Captivity. By Wilbur F. Crafts. Endorsed by Union Bible Selections Committee. 8vo. 351 pp. Illustrated Bible Selections Commission, Washington, D. C., 1916.

Crises in the History of the Papacy. A Study of Twenty Famous Popes whose Careers and whose Influences were Important in the Development of the Church and in the History of the World. By Joseph McCabe. 8vo. xiv-450 pp. $2.50 *net.* G. P. Putnam's Sons, New York, 1916.

Foreign Missions Conference of North America. Twenty-third Conference, 1916. 8vo. 370 pp. 20c. Foreign Missions Conference, New York, 1916.

Through the Jews to God. By S. C. Kirkpatrick. 2s. 6d., *net.* S. P. C. E., London, 1916.

The Virgin Birth of Jesus. By G. H. Box. 5s., *net.* Isaac Pitman & Sons, London, 1916.

Why Men Pray. By Charles Lewis Slattery, D.D. 3s. 6d., *net.* Macmillan & Co., London, 1916.

Missionary Tracts for the Times. 1. The Time of Our Visitation. 2. The Holy War. 3. The World of To-day and the Gospel. 4. The Building Power of Christ's Kingdom. 1d. each, *net.* Central Board of Missions, London, 1916.

Pagans: A Missionary Play. By the Rt. Rev. James H. Van Buren, D.D. The Young Churchman Company, Milwaukee, Wis., 1916.

World Missions and World Peace. By Caroline Atwater Mason. Paper, 30c.; board, 50c. Central Committee on the U. S F. M., West Medford, Mass., 1916.

Its Radant Hem. The Rev. Frederick D. Graves. 20c. Church Missions Pub. Co., Hartford, Conn., 1916.

The Missionary Spirit and the Present Opportunity. By Dr. Henry T. Hodgkin. 104 pp. 1s., *net.* Headley Bros., London, 1916.

Japanese Expansion and American Policies. By James Forman Abbott, Ph.D. 267 pp. $1.50. Macmillan Co., New York and London, 1916.

Campaigning for Christ in Japan. By S. H. Wainwright, D.D. 170 pp. 75c. Methodist Episcopal Church, South, Nashville, Tenn., 1915.

Through the Chinese Revolution. By Fernard Farjenel. 7s. 6d., *net.* Duckworth, London, 1915.

The Making of British India, 1756-1858. By Ramsay Muir. xiv-399 pp. 6s., *net.* University Press, Manchester, 1916.

The Village Gods of South India. By Henry Whitehead. Ills. 172 pp. 2s. 5d., *net.* Oxford University Press, London, 1916.

On Mahdis and Madism. By D. S. Margoliouth. 1s., *net.* 21 pp. Milford, London, 1916.

Tribes and Castes of the Central Provinces of India. By R. V. Russell and Rai B. Hira Lal. 4 vols. Ills. Maps. xxv-426, 540, 589, 608 pp. 42s. Macmillan, London, 1916.

The Shans. By W. W. Cochrane. Vol. I. Ills. xx-227 pp. Government Press, Rangoon, 1915.

Thirteen Years in Mexico: From Letters of Charles W. Drees. By Ada M. C. Drees. Ills. 276 pp. $1. Abingdon Press, New York, 1915.

The Importance of Christian Literature in the Evangelization of the Jews. By J. T .Webster. 200 pp. Gratis. U. P. Church Jewish Committee, Edinburgh, 1916.

The Jewish Problem and the World War. With a Foreword by Bishop Welldon, D.D. By Leon Levison. 68 pp. 6d., *net.* Morgan & Scott, London, 1916.

The World and the Gospel. By J. H. Oldham. 240 pp. 2s., *net.* United Council for Miss. Ed., London, 1916.

The Story of Islam. By T. R. W. Lunt. Ills. Maps. 232 pp. 1s. 6d., *net.* United Council for Miss. Ed., London, 1916.

Yarns on Afrcan Pioneers. By Basil Matthews. 98 pp. 7d, *net.* United Council for Miss. Ed., London, 1916.

Talks on African Villages. By F. Deaville Walker. Ills. 28 pp. 7d., *net.* United Council for Miss. Ed., London, 1916.

Indian Fairy Stories. By Donald A. Mackenzie. Ills. 200 pp. 3s. 6d., *net.* Blackie, London and Glasgow, 1916.

Indian Tales of the Great Ones. By Cornelia Sorabji. Ills. 96 pp. 1s. 6d., *net.* Blackie, London and Glasgow, 1916.

PAMPHLETS

Not Against Flesh and Blood. An Apostolic Word for the Day. By the Rev. Principal Alexander Whyte, D.D., LL.D. 29 pp. 6d., *net.* Oliphants, Ltd., London, 1916.

The Shining Path, or Meditations Upon Things of God and of Men. By the Rev. J. H. Townsend, D.D. 30 pp. 6d., *net.* Oliphants, Ltd., London, 1916.

Pagans. A Missionary Play in Four Acts. By the Rt. Rev. Jas. H. Van Buren, D.D. 23 pp. Young Churchman Co., Milwaukee, 1915.

The Supreme Need. In Response to a Call to the Church, in Mrs. Head's Booklet, "The Forgotten Friend." By the Rev. Andrew Murray, D.D., D.Litt. 30 pp. 6d., *net.* Oliphants, Ltd., London, 1916.

Bishop Frank W. Warne of India. His Conversion, Call to the Ministry and Other Spiritual Experiences Told by Himself. With a Foreword by W. F. Oldham, D.D. 32 pp. B. F. M. M. E. Church, New York, 1916.

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